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BARBER

CHRISTIAN SIMILITUDES:

BEING A SERIES OF

EMBLEMATIC ENGRAVINGS,

WITH WRITTEN EXPLANATIONS, MISCELLANEOUS OBSERVATIONS,
AND RELIGIOUS REFLECTIONS,

DESIGNED

TO ILLUSTRATE DIVINE TRUTH,

IN ACCORDANCE WITH THE CARDINAL PRINCIPLES OF CHRISTIANITY.



"I have used similitudes." HOSEA, XII: 10.

BY JOHN W. BARBER,

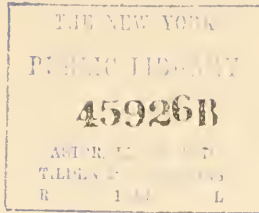
AUTHOR OF SEVERAL HISTORICAL AND RELIGIOUS WORKS.

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CHRISTIAN SIMILITUDES.

ELECTROTYPED AT THE
FRANKLIN TYPE AND STEREOTYPE FOUNDRY,
CINCINNATI, OHIO.

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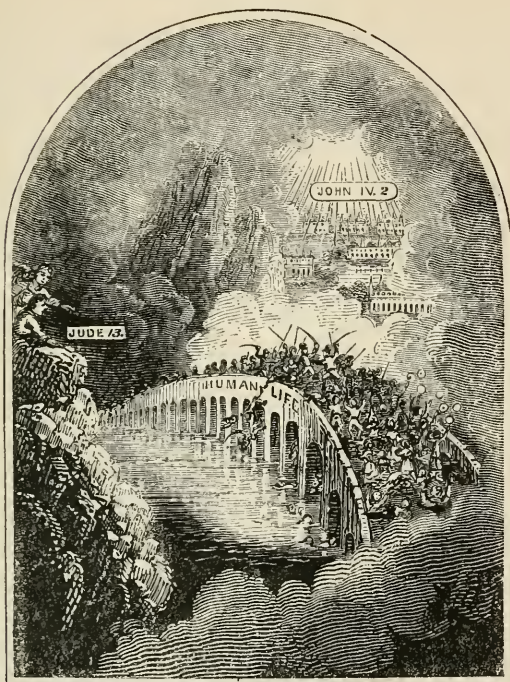
CHRISTIAN SIMILITUDES.

PSALM
xc:
verse 10.

PSALM
xxxix:
verse 5.

JOB,
Chap. v:
verse 7.

JOB,
Chap. xxx:
verse 23.



JAMES,
Chap. iv:
verse 1.

JOB,
Chap. iv:
verse 20.

PSALM
xxxvii:
verse 2.

PSALM
xliv:
verse 10.

A VISION, OR PICTURE OF HUMAN LIFE.

His days are determined, the number of his months are with thee, thou hast appointed his bounds that he can not pass. Job XIV : 5.— For what is your life? it is even a vapor, that appeareth for a little time, and then vanisheth away. James IV : 14.— Vanity and vexation of spirit. Eccl. I : 14.

[Varied from the vision of Mirza, by Addison.]

BENOLD the multitude upon their march,
Across the bridge upheld by many an arch ;
All ranks, all ages, all degrees we find,
All ills, all joys, attendant on mankind :
Onward they press, but see, where'er they go,
What numbers fall into the depths below.
Here battle hurls its thousands from the brink,
And numbers more in hidden pitfalls sink :

Bubbles, of rainbow tints, float into view ;
Their ranks grow thin while they the mists pur-
Bold adamantine rocks rise high around, [sue ;
Along whose base a narrow path is found :
Fair mansions shine afar on smiling plains,
Happy is he who entrance there obtains,
And dark his doom, of sadness and of woe,
Who finds no passage from those realms below.

On a certain day, devoted to religious purposes, I retired to an elevated situation, in a mountainous district, for meditation and prayer. While there, I fell into a profound contemplation on the vanity of human life; and, passing from one thought to another, surely, said I, man's existence here seems but a mysterious shadow, and his life a troublous dream. While musing on this subject, I fell into a dream, or vision. Methought an angelic being stood before me, with a look of compassion and affability, and bade me follow him.

This heavenly being then led me to the highest pinnacle of the rock, and placing me on the top of it, cast thy eyes eastward, said he, and tell me what thou seest. I see, said I, a deep valley, and a great tide of water flowing through it. The valley that thou seest, said he, is this lower world, called by some the vale of misery, and the tide of water which thou seest is part of the great tide of eternity.

What is the reason, said I, that the tide I see rises out of a thick mist, at one end, and again loses itself in a thick mist at the other? What thou seest, said he, is that portion of eternity called time, measured out by the sun, and reaching from the beginning of the world to its consummation. Examine now, said he, this sea which is bounded at both ends, and tell me what thou discoverest in it. I see a bridge, said I, standing in the midst of the tide. The bridge thou seest, said he, is human life; consider it attentively.

Upon a more leisurely survey, I found that it consisted of threescore and ten entire arches, with several broken arches, which, added to those that were entire, made up the number of about an hundred. As I was counting the arches, my conductor told me that this bridge consisted, at the first, of one thousand arches, but that a great flood swept away the rest, and left the bridge in the ruinous condition I now beheld it;

but tell me further, said he, what thou discoverest on it. I see multitudes of people passing over it, said I, and a black cloud hanging on the end of it.

As I looked more attentively, I saw several passengers dropping through the bridge into the great tide flowing underneath it; and, upon further examination, perceived that there were innumerable trap-doors that lay concealed in the bridge, which the passengers no sooner trod upon than they fell through them into the tide, and instantly disappeared. These pitfalls were set very thick at the entrance of the bridge, so that throngs of human beings no sooner broke through the cloud but many of them fell into them. They grew thinner toward the middle, but multiplied and lay closer together toward the arches that were entire.

There were indeed some persons, but their number was very small, that continued a kind of hobbling march on the broken arches, but fell through one after another, being quite tired and spent after so long a walk. I observed, also, that several persons, about the middle of the bridge, had become so weary of their journey that they refused to traverse the bridge any longer, but threw themselves over its side into the dark waters below.

I passed some time in the contemplation of the wonderful scene before me, and the great variety of objects which it presented. My heart was quite moved and filled with melancholy, to see several dropping unexpectedly in the midst of mirth and jollity, and catching at every thing that stood by to save themselves. Multitudes were very busy in catching at bubbles which glittered in their eyes, and danced before them; but often when they thought themselves in reach of them, their footing gave way, and they sunk into the depths below. Some were looking up toward the heavens in a thoughtful posture, and in the midst of a speculation, stumbled and fell out of sight.

About the middle of the bridge I observed bodies of armed men running to and fro, and thrusting large numbers of their fellows on the trap-doors and pitfalls, which did not seem to lie in their way, and which they might have escaped, had they not been thus forced upon them. I observed, also, that he who was the most expert, and who succeeded in casting the largest number into the tide below, was held in the greatest estimation by his fellows, and his name was proclaimed from one end of the bridge to the other.

While viewing these melancholy scenes, I perceived flights of birds hovering about the bridge, and settling upon it from time to time; some of these were of beautiful plumage, but most of them were of the unclean kind, such as vultures, ravens, cormorants, etc. Not comprehending this, I looked up to my conductor for information. These, said he, are malice, envy, avarice, superstition, despair, love, with the like passions and cares that infest human life.

I here fetched a deep sigh. Alas, said I, man was made in vain! how he is given away to misery and mortality! tortured in life, and swallowed up in death! My heavenly conductor being moved with compassion toward me, bid me quit so uncomfutable a prospect. Look no more, said he, on man in the first stage of his existence, in his setting out for eternity; but cast thy eye into that thick mist into which the tide bears the several generations of mortals that fall into it.

I directed my sight as I was ordered, somewhat upward, and (whether or no the good conductor strengthened it with any supernatural force, or dissipated part of the mist that was before too thick for the eye to penetrate) I saw the valley opened at one end, and spreading forth into an immense ocean, that had a high rock of adamant running through the midst of it, and dividing it into two equal parts. Clouds and pitch darkness appeared on the left of the adamantine wall, while on the right, amid the bright waters, were discovered innumerable islands, having beautiful mansions, delicious fruits, and flowers of every hue. I perceived that all the wicked, when they fell from the bridge, passed into the abode of darkness, while the righteous were conducted to regions of light and glory.

I could see persons dressed in glorious habits, with crowns and garlands upon their heads,

passing among the trees, lying down by the side of fountains, or resting on beds of flowers. I also heard the voice of harpers, "harping upon their harps." Ever and anon I heard heavenly music from myriad voices round, rising like the voice of many waters, soft, solemn, and sweet. The light of the glory of the Eternal beamed into every habitation and into every heart. The joy of every one was full, for God himself dwelt among them, and all sorrow and sighing had forever fled away.

My soul was filled with gladness at the discovery of such a delightful and heavenly scene, and I wished myself in that blessed region. I wished for the wings of an eagle, that I might fly away to those happy mansions, but my conductor told me there was no passage to them, except through the gates of death, that I saw every moment upon the bridge.

The islands, said he, that lie so fresh and green before thee, studding every-where the vast expanse of bright waters, are more than thou canst number. The mansions that thou seest are imperishable, they endure forever; the trees and bowers, clad in living green, decay not; the bright and beautiful flowers wither not, but bloom in an eternal spring.

These heavenly places are prepared for the abode of the good of all ages and nations, after death; each of the numberless islands and mansions are adapted precisely to the wants and capacity of those who inhabit them. There are degrees in human virtue; some excel others, and will be rewarded accordingly. All the righteous will be happy, but there are different degrees, as there will be in the punishment of the wicked. As one star differeth from another in glory, so will it be hereafter with the souls of the righteous.

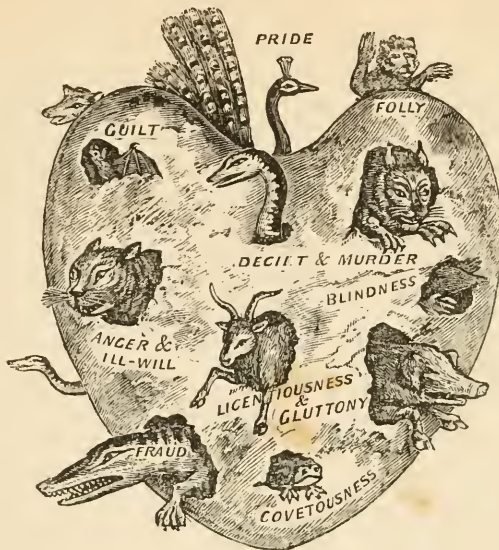
Are not the rewards of the righteous worth contending for? said my conductor. Is death to be feared, that conveys thee to so happy an existence? I gazed with inexpressible pleasure on these happy islands. Beholding some new manifestation of the divine presence and glory, I sank overpowered with ecstasy. Recovering, my conductor had left me; the vision had departed. I was alone, and instead of the vast flowing tide, the arched bridge, the multitude passing over it, and the happy islands, I was in the midst of a familiar grove; and instead of heavenly and ravishing music, I heard, in the distance, the "church-going bell" calling the villagers to their evening worship.

GENESIS,
Chap. vi:
verse 5.

PSALM
xiv:
verse 1.

JOB,
Chap. xv:
verse 16.

EPIHESIANS,
Chap. ii:
verse 3.



PSALM
Iviii:
verse 3.

JOB,
Chap. xxi:
verse 14.

1 JOHN,
Chap. v:
verse 19.

ROMANS,
Chap. 1:
verses 29-32.

THE UNREGENERATE HEART.

The heart is deceitful above all things and desperately wicked. Jeremiah XVII: 9.—Filled with all unrighteousness. Rom. I: 29.—The habitation of devils. Rev. XVIII: 2.—For out of the heart proceed evil thoughts, murders, adulteries, etc. Matt. xv: 19.

SEE here, the heart of sinful man! it swarms
With unclean beasts, the vices' various forms;
The flaunting Peacock, well his pride portrays,
And Folly by the Ape's unmeaning ways:
Deceit, the Serpent's wily arts disclose,
And *Murder's* form, the foul Hyena shows.
Ill-will and *anger* in the Tiger live,
And fierce *Revenge*, that knows not to forgive;
Fraud aptly shows the weeping Crocodile,

Which draws its victim by its piteous wile:
The servile Toad, the type of *Covetousness*,
The Goat, the emblem of *Licentiousness*; [show,
The groveling Swine, the gluttonous man must
Who sinks his nature, meanest brute below;
Blindness of mind, the darkness of the soul,
We find depicted in the groping Mole;
All these, the emblems of the soul are seen,
A cage of beasts and reptiles, base, unclean.

The engraving is an emblematic representation of the heart of man in the sight of God while in his unregenerate state. It is filled with living and hateful creatures, who make it their abode, and are represented as breaking out from its surface on every side. From the

number, variety, and character of the beasts, reptiles, etc., exhibited, it may be said to be like fallen Babylon, "the habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird."

"Whatever infidels may say respecting

the innocence of mankind," says a celebrated divine, "he that made man, and that best knows what he has made, gives a different account of him." He informs us "that the heart of man," of all mankind, of every man born into the world, "is desperately wicked," and that it is "deceitful above all things;" so that we may well ask, "Who can know it?"

In the picture *Pride and Folly* are represented by the Peacock and Ape, seen as rising from the unregenerate heart. Thus was it first in heaven itself, by "Lucifer, son of the morning," till then, undoubtedly, "one of the first, if not the first archangel." "Thou saidst, I will sit upon the side of the north—I will be like the Most High." Here was pride—here was the true origin of evil. Hence came the inexhaustible flood of evils upon the lower world. When Satan had once transfused his own self-will and pride into the parents of mankind, all manner of wickedness soon rushed in; all ungodliness and unrighteousness, shooting out into crimes of every kind, soon filled the earth with all manner of abominations. *Folly* may oftentimes have the semblance of wisdom, but it is in appearance only. So it is with the face of an ape, which has a resemblance to that of a human being, but upon a closer inspection he is found to be nothing but a beast.

Deceit and *Murder* are among the first crimes which appear in the human heart. The Serpent, the form and emblem of the first deceiver of mankind, is considered as an emblem of deceit; and the Hyena, who, wild and savage in appearance, tears open graves and feasts upon the bodies of the dead, may represent the murderer. Deceit is universally prevalent among mankind. The celebrated John Wesley, in 1733, made the following entry in his memorandum book: "I am this day thirty years old; and till this day, I know not that I have met with one person of that age, except in my father's house, who did not use guile, more or

less." The devil is stated to be a murderer from the beginning," "a liar," and his children, or those over whom he has influence, have the spirit within.

Anger and *Ill-will*, represented by a growling tiger, have been defined by an ancient philosopher, "a sense of injury received, with a desire of revenge." This passion seems inherent in the human heart, where is the human being who has not been guilty of its indulgence? *Revenge* is the offspring of anger, and stops at nothing that is violent or wicked. The histories of all ages are full of the tragical outrages prompted by this diabolical feeling. See how it glows in the breast of the Indian savage. Neither time nor distance can assuage his thirst for revenge. He pursues his victim through forests, floods, and fields, by night and day, in cold and in heat, if so that he can imbrue his hands in the blood of his enemy.

A certain Italian having disarmed his enemy, and got him completely into his power, told him there was no possible way for him to escape death but by renouncing and cursing Jesus Christ, the Savior of the world. The miserable and timorous wretch, to preserve his life, complied. With a demoniacal smile, the other exclaimed, "I will now have my full revenge—I will destroy thy soul and body at one blow!" and then struck him dead on the spot.

Fraud, the vice so common among the wicked, has been often represented by the Crocodile, as this creature, it is said, in order to bring men or beasts within reach of its rapacious jaws, utters forth a piteous and distressful cry. Some say that it devours whatever it catches, all but the head, and then weeps because there is no more to satisfy its ravenous appetite. However this may be, "Crocodile's tears" have become a proverb. A *covetous* and earthly-minded disposition is sometimes represented by the figure of the toad, who gets its living close to the earth.

Licentiousness and *Gluttony*. (represented by a Goat and Hog,) are termed beastly vices, as by them man is assimilated and degraded to the level of a beast. *Guilt* is represented by

the Bat, a creature partly partaking of the nature of the beast, and partly that of a bird. It seeks obscurity, and generally moves or flies about during the shades of night, and appears to have a peculiar aversion to the light of the sun. *Blindness*, moral or spiritual, is represented by the Mole. The eyes of this animal are extremely small, and perfectly hid in its fur, and it is said by naturalists that it has the power of withdrawing or exerting them at pleasure. He that is spiritually blind, becomes so by his own choice, and, like the Mole, has the power to withdraw his eyesight from objects he does not like to contemplate.

The wisest of heathens have borne testimony to the universal depravity of the human heart. It was indeed their common opinion that there was a time when men in general were virtuous and happy; this they called the *golden age*. This belief, which pervaded almost all nations, probably had its origin in the account given by inspiration of our first parents in the garden of Eden. But it was generally believed that this happy age had expired long ago, and men are now living in the midst of the *iron age*, at the commencement of which, the poet says:

"Immediately broke in,
With a full tide, all wickedness and sin,
Shame, truth, fidelity, swift fled away,
And cursed thirst of gold bore unresisted sway."

In the days of Noah, deceit, anger, and murder stalked abroad. The earth became a field of blood. Revenge, cruelty, ambition, with all sorts of injustice, every species of public and private wrongs, were universally diffused. Hatred, envy, malice, blood-thirstiness, and falsehood, rode triumphant, till the Creator, looking down from heaven upon an incorrigible race, swept them from the face of the earth. But how little were the following generations improved by the severe judgment! Those that lived after the flood do not appear to have been much, if any, better than those who lived before it. Wickedness, in all its forms, again soon overspread the earth, in every nation, city, and family. Hence, it is a melancholy truth, that (excepting where the Spirit of God has made a difference) all mankind, now, as well as those four thousand years since, "have corrupted their ways before the Lord; and every imagination of the thoughts of the human heart is evil, only evil, and that continually." From it springs every species of vice and wickedness: hence, sin against God, our neighbors, and ourselves. Against God—forgetfulness and contempt of

God, of his name, his worship, his word, his ordinances; atheism on the one hand, and idolatry on the other; love of the world, desires of the flesh, pride of life, covetousness, etc. The love of honor that cometh from men; the love of the creature more than the Creator.

The unregenerate heart is such an inexhaustible source of ungodliness and unrighteousness, deeply and strongly rooted in the soul, that nothing less than Almighty grace can remove it. Hence arises a harvest of evils, among which is,

"That foul monster, War, that we meet, [ation;
Lays dead the work, the noblest work of the crea-
Which wears in vain its Maker's glorious image,
Unprivileged from thee."

In the train of war are murder, violence, and cruelty of every kind. And all these abominations are not only found in heathen nations, but also in what are called Christian countries. How artfully does the unregenerate heart conceal from itself its desperate wickedness! Who knoweth his own heart? Who can tell the depth of its enmity against God? Who knoweth how deeply it is sunk into the nature of Satan? From these considerations, may we not learn that "he who trusts his own heart is a fool!" How many, even in this life, by casting off the fear of God, and trusting their own hearts, have reduced themselves to miserable extremities. A striking example of this is presented in the life of George Villiers, created, by James I, Earl, Marquis, and afterward Duke of Buckingham, and invested with many high and lucrative offices. He is described as a gay, witty nobleman, with great vivacity, but a pretended atheist, without any principles of honor or integrity. Finally, disgraced and sent to prison, he died in great want and obscurity, despised by all, an example of what a depraved and unregenerate heart sometimes brings its possessor to even in this life. His situation is thus described by Mr. Pope:

"In the worst inn's worst, with mat half hung,
The floor of plaster, and the walls of dung;
On once a flock bed, but repair'd with straw,
The tape-tied curtains, never meant to draw,
The George and Garter dangling from that bed,
Where tawdry yellow strove with dirty red,
Great Villiers lies: alas! how chang'd from him,
That life of pleasure, and that soul of whim!
No wit to flatter left of all his store!
No fool to laugh at, which he valued more!
There, victor of his health, of fortune, friends,
And fame, this lord of useless thousands ends!"

1 PETER,
Chap. iii:
verse 11.

PSALM
cxix:
verse 165

ISAIAH,
Chap. xxxii:
verse 17.

PROVERBS,
Chap. iii:
verse 17.



MARK,
Chap. ix:
verse 50.

ROMANS,
Chap. viii:
verse 6.

GALATIANS,
Chap. v:
verse 22.

MALACHI,
Chap. ii:
verses 5, 6.

PEACE.

*Great peace have they that love thy law. Ps. cxix: 165.—
Blessed are the peace-makers. Matt. v: 9.—On earth peace and
good will to men. Luke II: 14.—Righteousness, peace, and joy.
Rom. xiv: 17.*

Behold the seraph robed in spotless white,
Peace, Heaven's own daughter, in its radiance
bright,
Within her hand the Olive-branch she ears,
And the meek lamb, her gentle nature shares.
Above, on outspread pinions floats the dove,
The snowy emblem of a father's love,
The shield she bears is love, she lives to bless,
The law she bears, resting on righteousness.

Beyond, beside the Indian, gentle Penn,
In friendly treaty meets his fellow-men,
Takes from the red man's hand the pipe of peace,
And seeks to bid all hostile feelings cease.
The soldier waves the flag of truce above,
That tells of friendliness, and truth, and love.
Hail heaven-born Peace! who came to shed
below,
The light of joy, to banish human woe.

Clad in simple garments, white and
clean, an emblem of purity unsullied,
Peace, the daughter of Heaven, stands
forth, holding the olive-branch in one
hand, and the shield of Love in the
other. She holds up the law, which
rests on, or is firmly upheld by, the sure
foundation of *Righteousness*. She wards
off the attacks of her enemies by the

shield of Love; a lamb, the emblem of
innocence and harmlessness, is seen by
her side.

In the back-ground is seen William
Penn, the founder of Pennsylvania, in
the act of making a treaty of perpetual
peace with the Indians, one of whom,
having the pipe of peace, is taking him
by the hand; on the other side is the

figure of a warrior, holding up the white flag of truce. Above them all is the figure of the dove, an emblem of the Holy Spirit, whose influence pervades the whole scene.

In a religious sense, the word peace signifies every blessing that relates either to the soul or the body to time or to eternity. Peace-makers are those lovers of God and man, who utterly abhor all strife and debate, all variance and contention; and, accordingly, labor with all their might, either to prevent this fire of hell being kindled, or when it is kindled, from breaking out; or when it is broken out, to extinguish it. They endeavor to calm the stormy spirits of men, to quiet their turbulent passions, to soften the minds of contending parties, and, if possible, to reconcile them. It is the joy of their heart to promote, to confirm, to increase mutual good-will among men, especially Christian men, that they may "walk worthy of the vocation wherewith they are called; with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

"But, in the full extent of the word," says a celebrated divine, "a peace-maker is one, as he has opportunity, doeth good unto all men; one that, being filled with the love of God, and of all mankind, can not confine the expressions of it to his own family, or friends, or acquaintances, or party, or to those of his own opinions—no, nor those of who are partakers of like precious faith; but steps over all these narrow bounds, that he may do good to every man, that he may some way or another manifest his love to his neighbors and strangers, friends and enemies. He does good, not of one particular kind, but good in general, in every possible way; employing herein all his talents of every kind, all his powers and faculties of body and soul, all his fortune, his interest, his reputation: desiring only, that when his Lord

cometh, he may say, 'Well done good and faithful servant!'"

The treaty of William Penn with the Indians has acquired a wide celebrity. It was made in the spirit of love, good-will, and kindness toward the Indians. This treaty between the Quakers, or Friends, on the one part, and the Indians on the other, is one of the few which has been faithfully kept by both parties. "It was sanctioned by no formal oath," says one, "and it is about the only one which was ever kept." Such was the spirit of kindness and peace manifested by Penn and his companions, that it is said that the Indians never killed or injured a Friend, knowing him to be such.

Unarmed, except by Love, in danger's hour,
Penn moves midst savage men; his power they
feel:

All-conquering love! more mighty in thy power,
Than thundering cannon, or the glittering steel.

Like coals of fire, Love melts the stubborn will
Of those who lurk as tigers for their prey,
With savage hate, with murderous aim to kill,
The warrior stops, looks up, and owns her sway.

And he who's girt around by Love, may stand
Safe, as if circled by a wall of fire!
Hate will not lift 'gainst him the murderous hand,
And feelings hard are melted and expire!

There is no true peace which can ever be incorporated with a worldly or an irreligious life—no true peace which can accord with the ignorance or pride of infidelity. But great peace have they who live by the faith of the Son of God, and love God's law. The peace of God rules and quiets their hearts amidst the evils of life, and with every change, they are passing from strength to strength, anticipating, by faith and confidence, the blessedness and the security of an eternal world. In storms and tempests here below, there is a calmness in the breast of those who do the will of God. They are at peace with him by the blood of reconciliation; at peace with themselves, by the answer of a good conscience, and the subjection of those desires which

war against the soul; at peace with all men by the spirit of charity; and the whole creation is so at peace with them "that all things work together for their good." No extremes can rob them of this "great peace." Heavenly love surmounts every obstacle, and runs with delight "the way of God's commandments."

Says one, who is giving an account of the peace of God which many have felt at the hour of their dissolution, "We can only say that it is an unspeakable calmness and serenity of spirit; a tranquillity in the blood of Christ, which keeps the souls of believers, in their latest hour, even as a garrison keeps a city; which keeps, not only their hearts, all their passions and affections, but also their minds, all the motions of their understanding and imagination, and all the workings of their reason, in Christ Jesus."

* * * * *

The Apostle, in writing to his Roman brethren, says, "If it be possible, as much as lieth in you, live peaceably with all men. Says a commentator, "To live in a state of peace with one's neighbors, friends, and even family, is often very difficult. But the man who loves God must labor after this; for it is indispensably necessary, even for his own sake. A man can not have a misunderstanding with others without having his own peace materially disturbed. He must, to be happy, be at peace with all men, whether they will be so with him or not. The apostle knew that it would be difficult to get into and maintain such a state,

as his own words amply prove—and if it be possible, as much as lieth in you, live peaceably. Though it be but barely possible, labor after it.

"The more quietly and peaceably we all get on, the better—the better for ourselves—the better for our neighbors. In nine cases out of ten, the wisest course is, if a man cheats you, to quit dealing with him; if he is abusive, quit his company; if he slanders you, take care so to live that nobody will believe him: no matter who he is, or how he misuses you, the wisest way is generally to let him alone; for there is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet with."

PEACE AMONG NATIONS.

'Oh first of human blessings, and supreme!
Fair Peace! how lovely, how delightful thou;
By whose wide tie, the kindred sons of men,
Like brothers, live in amity combined,
And unsuspecting faith; while honest toil
Gives every joy; and to those joys a right
Which idle, barbarous rapine but usurps.

* * * * *

Oh Peace! thou source and soul of social life!
Beneath whose calm inspiring influence,
Science his views enlarges, art refines,
And swelling commerce opens all her ports—
Blest be the man that gives us thee!
Who bids the trumpet hush its horrid clang
Nor blow the giddy nations into rage:
Who sheathes the murd'rous blade; the deadly
gun

Into the well-piled armory returns,
And every vigor from the work of death,
To grateful industry converting, makes
The country flourish, and the city smiles!

* * * * *

Far as the breeze can bear the gifts of peace;
Till all the happy nations catch the song."

GENESIS,
Chap. xxiv :
verse 27.

PSALM
xxxix :
verses 4, 5.

PSALM
lxxxv :
verse 11.

PROVERBS,
Chap. xii :
verse 19.



PROVERBS,
Chap. xvi :
verse 6.

PSALM
lxiii :
verse 11.

MATTHEW,
Chap. v :
verse 11.

LAMENTA'NS,
Chap. iii :
verse 26.

TIME BRINGS UP TRUTH.

The Truth of the Lord endureth forever. Ps. cxvii: 2.—There is nothing hid which shall not be manifested. Mark iv: 22.

Time brings up Truth at last, though buried long,
Though Slander, Envy, Strife, her foes are strong.
In her dark prison, bound, she may have lain,
The light of day shall o'er her shine again.
Despond not drooping heart in darkness bound,
Whom cruel slander long had power to wound;

What though it seem the hour would ne'er be
past,
Time the avenger sets it right at last.
Wait thou for Time! oh stricken, slandered one,
Though treachery wound, and friends thy path-
way shun.

Time is here represented as bringing Truth out of a cavern, in which she had long been confined by *Slander, Envy, and Strife*, her principal enemies, who are shrinking away from the scene. The following stanzas are from an ancient publication, underneath a cut by which our engraving was suggested:

Three Furies fell, which turne the world to ruthe,
Both Envy, Strife and Slander here appeare,
In dungeon dark they long inclosed Truth,
But Time at length did loose his daughter deare,

And sets aloft the lady bright
Who things long hid reveals and brings to light.

Though strife make fire, though Envy eat her heart,

The innocent though Slander rente and spoile,
Yet time will come and take the Ladie's part,
And break her bands, and bring her foes to foile.

Despaire not then, though Truth be hidden ofte,
Because at length she shall be set alofte.

Envy, who is in close alliance with her sisters Malice and Slander, is of hateful

origin and aspect. She furnishes poison and other ingredients and implements with which to destroy the reputation and life of those about her. She will, if possible, disfigure Truth, or so shut her up in some cavern or dungeon that she can not appear. With her foul paint-brush she will endeavor to cover her in such disagreeable colors as to render her an object of aversion. By disfiguring or suppressing Truth, *Strife* with her fiery torch is aroused, and when she stalks abroad "there is confusion and every evil work," yet let no one despair, for

"Truth crushed to earth shall rise again,
The Eternal years of God are hers.

Time the conqueror is coming forward, he will break every barrier and remove every obstruction, and bring his daughter forth to the light of day, when her enemies will shrink back abashed from her presence. Truth is

"The good man's boast, and Fraud's eternal foe,
The best of gifts Heaven can on man bestow ;
Where she is found, bright virtue still resides,
And equal justice every action guides ;
In the pure heart and spotless mind she reigns,
And with mild power her happy sway maintains.

The attribute of God himself confess,
That stamps his image on the human breast."

"The first creature of God, in the works of the days, was the light of the sense; the last was the light of reason; and his Sabbath work ever since is the illumination of his spirit. First he breathed light upon the face of matter or chaos; then he breathed light into the face of man, and still he breatheth and inspireth light into the face of his chosen. Lucretius, who beautified the sect that was otherwise inferior to the rest, saith yet excellently well, 'It is a pleasure to stand upon the shore and see ships tossed upon the sea; a pleasure to stand in the window of a castle and see a battle, and the advantages thereof below; but no pleasure is comparable to the standing upon the vantage ground of Truth, (a

hill not to be commanded, and where the air is always clear and serene,) and to see the errors and wanderings, and mists and tempests in the vale below;' so always this prospect be with pity, and not with swelling and pride. Certainly it is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth."

When Christianity was first introduced among men, it received violent opposition from almost every class. Its divine founder was arraigned before a human tribunal as a disturber of the public peace, and condemned and executed as a malefactor. The apostles and evangelists of his holy religion were treated as imposters, considered as the filth and off-scouring of the world, and most of them suffered a bloody death. But truth, like oil upon troubled waters, came uppermost at last. Paganism retired abashed and confounded; Christianity prevailed, and was established throughout the Roman Empire, extending at last to the throne of the Cæsars.

Truth, on almost every subject, when first proposed or set forth, has generally met with decided opposition, and various attempts have been made to suppress or cover it up from observation. *Galileo*, the Italian philosopher, so celebrated for his astronomical discoveries, was born in Pisa, in Italy, in 1564. Having constructed a telescope, he made such discoveries in the science of astronomy, that it convinced him of the truth of the Copernican system. At that period a belief of this theory was considered as heretical, and contrary to the word of God. Formal complaint having been made to the Inquisition, he was summoned before that body, at Rome, in 1615. He was accused of maintaining that the earth moved around the sun, while the latter remained stationary. The Inquisition decreed that Galileo should renounce these doctrines, and neither teach nor publish them, and if he refused acquiescence, he should be imprisoned. They

also issued a decree declaring these new opinions contrary to the Bible, and prohibited the sale of every book in which they should be taught.

In 1632, Galileo, in an indirect manner, caused his great work on astronomical subjects to be published at Florence. He was, in the 70th year of his age, again summoned before the Inquisition, who ordered that he should be imprisoned for three years, recite once in the week the seven penitential psalms, and that he should, in the most solemn manner, abjure the Copernican system, and bind himself by oath never to maintain or support it either in his conversation or writings.

We have a remarkable instance of Time bringing up truth from confinement in the history of Oliver Cromwell, the Lord Protector of England, who, perhaps, was more slandered than any other person who exercised sovereign power. For a long period he was denounced as an usurper and tyrant, a fanatic and hypocrite. Even at the college where he was educated is a record which states that "*He was a great imposter, a most abandoned villain, who having by horrid murder cut off King Charles I, of blessed*

memory, usurped the throne itself, and, under the name of Protector, for nearly five years plagued the three kingdoms with outrageous tyranny." He died in 1658, and on the restoration of monarchy, his body was taken up and hung upon the gallows. After a lapse of two centuries of slander, the truth is beginning to appear. Distinguished and able writers are now vindicating the fame of perhaps the most invincible general, the most consummate statesman, the wisest, the most religious and virtuous ruler ever placed at the head of his countrymen.

Many distinguished persons whose memory is now revered, were, during their lives, charged with crimes of which they were never guilty. Men who have boldly stood forth for the cause of God and humanity, have been accused of evil motives; have been a target at which the vile shot their arrows, assailed by keen abuse and malignant ridicule.

Wait patiently, then, ye who are suffering from Slander, Envy, and Strife. Time will yet vindicate his daughter Truth; she will be brought from the thick darkness in which she has been so long confined, lovely in simplicity and majestic in power!

PROVERBS,
Chap. xiv:
verse 14.

1 SAMUEL,
Chap. xii:
verse 3.

DANIEL,
Chap. vi:
verse 22.

1 THESSAL'NS,
Chap. xi:
verse 10.



2 TIMOTHY,
Chap. iv:
verse 7.

JOB,
Chap. xxix:
verses 13-17.

2 KINGS,
Chap. xx:
verse 3.

PSALM
xxvi:
verse 1.

THE MEMORY OF RIGHTEOUSNESS.

Great peace have they that love thy law. Ps. cxix: 165.—And the work of righteousness shall be peace; and the effect of righteousness, quietness, and assurance forever. Isa. xxxii: 17.

BACK to the past, the good man turns his eyes,
And Memory's pictures to his vision rise.
The bright-eyed boy, who lifts his heart in prayer,
Asking, in youth, a heavenly Father's care.
Then to the house of God he turns his way,
Shunning the path where thousands go astray.
Then learning still of older lips the truth,

Himself perhaps the guide of tender youth;
Then later still with willing hand and heart,
The gift of heaven to others he imparts,
Clothing the needy orphan in distress,
Blessing the widow and the fatherless. [bright,
Oh! 'mid such scenes as these, the past grows
Pictures of memory clothed in living light.

The engraving is a representation of a true Christian or righteous man, reviewing some of the prominent transactions of his past life. These appear in a vision-like form in the back-ground. The first scene represents him in the morning of life, in the attitude of prayer,

being one of the first things taught him by a sainted mother, who, perhaps, has long since departed from these earthly scenes. He next appears going to the house of God, in company with others, to engage in the public worship of God, and to receive public instruction. Again.

he is shown receiving instruction from those older than himself; or if he be a parent, he gives instruction to his children. Pointing upward, he directs them to remember their Creator in the days of their youth. Later in life he appears relieving the fatherless and the widow, the hungry and naked, the sick and the distressed.

Memory is that faculty of the mind by which we can recall past scenes or events, and the particular part which we took in them, and according to the spirit which we then manifested, we feel present pleasure or pain. Conscience is a power, implanted by God in the soul of man, for perceiving what is right or wrong in his heart or life, in his temper, thoughts, words, and actions. This faculty is given even to the heathen, who have never had (outwardly) the law, but are a law unto themselves: who show the work of the law written in their heart, (by the finger of God,) their conscience also bearing witness, and their thoughts the meanwhile accusing or excusing one another.

The memory of St. Paul, as far as it regarded himself, after his conversion to Christianity, was a "*memory of righteousness.*" This gave him peace, joy, and present satisfaction, though in the midst of severe trials and afflictions. The Apostle, near the close of his eventful life, declares that he had "fought a good fight," and that he had "kept the faith." All of which we are bound to believe was strictly true; and whatever his fellow-laborers might have done, or whatever blame might have been attached to them, the Apostle of the Gentiles appears, after his conversion, to have performed every thing that was required of him as a Christian.

He who, like Timothy, has been brought up from childhood to know and obey the Scriptures, has many things to reflect on with pleasure. By the power of memory he sees how his infant mind was first opened to receive heavenly in-

struction from pious parents, or some other kind relatives; how he obeyed the command of God to seek him early, and how he experienced the divine promise of being found of him. He reflects with pleasure how early he was taught to love so good a Being, and from how many childish sins and follies he was preserved by keeping his commandments. All these, and many more mercies experienced in youth, called up by memory, brings him present happiness.

They who have, according to their ability, given good advice to those younger than themselves, and have endeavored to lead them into the paths of virtue, will, in after life, when memory recalls these efforts, find much satisfaction. Possibly they may see that thus they have saved a human being from ruin. Many, perhaps, by their kind words and actions, have been sustained and encouraged in times of trial and difficulty. As they have advanced to riper years, they have brought up their children in the nurture and admonition of the Lord. If faithful in these duties, the memory of it will be blessed.

In an especial manner, he who has administered to wants of the poor and needy, the widow and fatherless, will, when memory recalls his acts, enjoy an elevated pleasure; he has the divine promise, "Blessed are the merciful, for they shall obtain mercy."

The righteous man visits the sick and distressed, and endeavors to relieve suffering wherever found; he does not stop to inquire of what nation, or religious creed is the sufferer. He does not even ask what crimes he has committed before he will relieve him. But like his heavenly Father, who sends his rain on the just and on the unjust, he endeavors to do good unto all men. What a noble subject, too, for contemplation is he who has been the instrument of preserving human life, and bringing comfort and peace into the habitations of the wretched!

When the Son of man shall come

in his glory, and before him shall be gathered all nations, then will he say to the righteous on his right hand, "Come ye blessed of my Father," for when I was hungry, ye gave me meat; thirsty, ye gave me drink; a stranger, ye took me in; naked, ye clothed me; sick, ye visited me; in prison, and ye came unto me. Our Divine Master here acknowledges that whatever is done by the righteous unto the meanest of his followers, he will regard it as done unto himself.

The earnest Christian has that true peace and calm satisfaction of spirit which arises from the testimony of his conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he had his conversation in the world. He rejoices that God has given him the "mind that was in Christ"—simplicity, a single eye to him in the motions of his heart: to aim to be conformed to Christ in all things.

His conscience bears witness, when memory recalls the past, that he has, in some good degree, "walked worthy of the vocation wherewith he is called;" that he has abstained from all appearance of evil, and, as far as he had the opportunity, he has done good unto all men.

The memory of righteousness brings joy to the soul even when in affliction. Whatever trials we may experience, the loss of health, poverty, the death or estrangement of friends, the slander of others, the triumph of enemies, and even greater trials, yet, if we have the testimony of a good conscience, we can "rejoice that our names are written in heaven."

Many of the righteous have never experienced any joy to be compared with that which then filled their soul when the body was well-nigh worn out with pain or pining sickness. And never, surely, did human beings rejoice like those who were used "as the filth and offscouring of the world," who wandered to and fro, being in want of all things;

in hunger, in cold, in nakedness; who had trials, not only of "cruel mockings," but "moreover of bonds and imprisonments;" yea, who, at last, "counted not their lives dear unto themselves, so that they might finish their course with joy."

To those who live somewhat out of the noise and bustle of the world, the joys and pains of memory bear with peculiar force upon the mind. If a person acted upon no higher principle than self-interest, it would be wisdom in him to live in such a manner as not to be harassed by the memory of the past. A modern poet thus describes the "Pleasures of Memory:"

"From thee, sweet Hope, her airy coloring draws,
And fancy's flights are subject to thy laws;
From thee that bosom spring of rapture flows,
Which only virtue, tranquil virtue knows.

* * * *

A little world of clear and cloudless day,
Nor wrecked by storms, nor moldered by
decay;

A world, with memory's ceaseless sunshine
blest,

The home of happiness, an honest breast.

* * * *

Hail MEMORY, hail! in thy exhaustless mine,
From age to age unnumbered treasures shine!
Thought, and her shadowy brood, thy call obey,
And place and time are subject to thy sway!
Thy pleasures most we feel when most alone;
The only pleasures we can call her own.

Lighter than air, Hope's summer visions die,
If but a fleeting cloud obscure the sky.

If but a beam of sober reason play,
So Fancy's fairy frost-work melts away!

But can the wiles of art, the grasp of power,
Snatch the rich relics of a well-spent hour?

These, when the trembling spirit wings her
flight,

Pour round her path a stream of living light;
And gild those pure and perfect realms of rest,
Where virtue triumphs, and her sons are blest!"

—

Quick as their thoughts their joys come on,

But fly not half so swift away;

Their souls are ever bright as noon,

And calm as summer evenings be.

The day glides swiftly o'er their heads,

Made up of innocence and love;

And soft and silent as the shades,

Their mighty minutes move.

2 KINGS,
Chap. ix :
verse 31.

ISAIAH,
Chap. lvii :
verse 20.

PROVERBS,
Chap. x :
verse 24.

PSALM
li :
versø 3.



PROVERBS,
Chap. xxviii :
verse 1.

JOB,
Chap. xx :
verses 5-20.

MATTHEW,
Chap. xxvii :
verses 3, 4, 5.

EZEKIEL,
Chap. xxi :
verse 24.

THE MEMORY OF WICKEDNESS.

*There is no peace saith my God to the wicked. Isa. LVII: 21.—
Tribulation and anguish upon every soul of man that doeth evil.
Rom. II : 9.*

DARK is the scene which meets the troubled gaze
Of the old man who squander'd life's best days.
He sees the pictures of the hours misspent,
With disobedience, sin and folly blent.
A mother's warning voice he despised in youth;
And trampled 'neath his feet God's word of truth.

God's house neglected, engaged in angry fights,
Wasted his days, and made riotous his nights;
Then later still, the suffering and the poor
Turned with revilings from his door.
Memories like these makes his old age drear,
Alas! no hope beyond, his guilty soul to cheer

The engraving annexed represents a wicked or unrighteous man who, unwillingly, has the remembrance of his crimes brought before his mind. He is evidently ill at ease, which shows itself by his troubled countenance. Some of his wayward and unrighteous acts appear

vision-like in the back-ground. The first scene in order represents him turning his back on the instructions of his mother. Rather than learn his duty, he casts the lessons of wisdom aside, and, as it were, tramples them under his feet, and commences a truant life. The next scene

represents him engaged in quarreling with one of his companions, as the wicked heart is full of hatred and strife. He is again seen driving the poor and needy from his presence, although abundantly able to supply their wants. He is also shown using violence and cruelty toward his fellow-man, and perhaps, in addition to other crimes and misdemeanors, has betrayed female innocence by his false promises, regardless of the misery which was to ensue.

Man was originally formed in the image of his Maker, that Being whose nature is love. Though now in a fallen and depraved state, some traces of his original constitution still remain. By the Divine Constitution misery follows the commission of sin and transgression. However depraved man may become, or to what extent he may cast off the fear of God, yet if he commits wrongs against his fellow-men, so he feels, to a greater or less extent, miserable and unhappy. He has violated the great law of love. He may disbelieve in the existence of any God to take notice of the affairs of men, either to reward or punish human action, yet he can not escape misery. He may attempt to drown his thoughts in various ways, but in vain, for memory, in spite of all his exertions to prevent it, will present his crimes in dismal array before him.

Even among heathens who never had a written revelation, we find the same law in existence as among enlightened nations. Every-where, among all nations and tribes, high and low, the learned and the ignorant, bond and free, the consciences of men approve of acts of beneficence and love, and detest those of oppression and wrong. Many accounts have reached us in history, where the wrong-doer has suffered misery and anguish on account of his transgressions. Although amenable to no human tribunal, yet conscience, reminded by the memory of past wickedness, has lashed them for their crimes.

The celebrated Col. Gardner, when a young man, led what is falsely called a "life of pleasure." He appears to have cast off fear and restraint, and indulged himself in all the fashionable vices and follies of the times. Such then was his appearance of cheerfulness and buoyancy of spirit, that he received the appellation of "the Happy Rake." After his remarkable conversion to the Christian faith, he stated to his friends, that often when those about him were ready to envy him for his apparent happiness, he was in the most wretched and unhappy state of mind. Such was the memory of his immoralities, he says, that on one particular occasion, when in the full tide of his career, a dog coming into the room where he was, he actually wished, and inwardly exclaimed "I wish that I was that dog."

"One of the most sensible men I ever knew (says one), but whose life as well as creed had been rather eccentric, returned me the following answer not many months before his death, when I asked him whether his former irregularities were not accompanied at the time and succeeded afterward by some sense of mental pain? 'Yes,' said he, 'but I have scarce owned it till now. We (meaning we infidels and men of fashionable morals) do not tell you all that passes in our hearts.'"

Such has been the power of the memory of wickedness committed, that it has rendered life insupportable, and many have laid violent hands on themselves and rushed unbidden into the presence of their Maker. Others, when human testimony has failed to convict them of the murders they have committed, have themselves voluntarily confessed their crime and suffered its penalty. During the last century, a jeweler of considerable wealth, while traveling at some distance from his abode, was murdered by his servant, who, after rifling his master of his money and jewels, concealed his body in a stream of water.

He then departed to a distant part of the country, where he had reason to believe that neither himself or master were known. There he began to trade in a small way at first, to escape observation, and in the course of many years seemed to rise up by the natural progress of business to wealth and consideration. He finally became the chief magistrate and judge in the town where he lived. While acting as judge, a prisoner was brought before him, charged with the murder of his master. The evidence was such, that the jury gave the verdict that the prisoner was guilty, and the whole assembly awaited the sentence of the judge. To their astonishment, they saw him come down from the bench and place himself by the side of the prisoner, and thus address his fellow-judges: "You see before you a striking instance of the awards of Heaven, which this day, after thirty years concealment, presents to you a greater criminal than the man just now found guilty." He then made an ample confession of his crime, with all its aggravations. "Nor can I," continued he, "feel any relief from the agonies of an awakened conscience, but by requiring that justice be forthwith done against me in the most public and solemn manner." The amazed judges accordingly proceeded upon his confession to pass sentence upon him, and he died, it is hoped, a true penitent.

The memory of wickedness will often force itself upon the mind in an unexpected manner. In one of our oldest States, a man of pious parentage, being an adept in political movements, rose to offices of distinction. During the earlier part of his career, he was of licentious habits. Though of skeptical or infidel opinions, yet the remembrance of the wrongs he had committed, the female innocence he had destroyed, caused him many pangs of remorse. Some common occurrence would bring to his memory his

former transgressions. On one occasion it is related of him, that when journeying on horseback, he dismounted and rolled on the earth in keen anguish of mind.

Of all the distresses of mind that human beings can feel, perhaps none are equal to those of a guilty conscience. It embitters every comfort, dashes every pleasure with sorrow, fills the mind with despair, and produces wretchedness in the greatest degree. "To live under such disquietude," says a celebrated writer, "is already to undergo one of the most severe punishments that human nature can suffer." Dr. Young, who attended the last moments of Altamont, a licentious young nobleman of infidel principles, gives a harrowing description of the scene. Addressing himself to one of his infidel companions, he said:

"How madly thou hast listened and believed! but look on my present state as a full answer to thee and myself. This body is all weakness and pain; but my soul, as if strung up by torment to greater strength and spirit, is full powerful to reason, full mighty to suffer. And that which thus triumphs within the jaws of immortality, is doubtless immortal. And as for a Deity, nothing less than an Almighty could inflict what I feel. * * Remorse for the past throws my thought on the future. Worse dread of the future strikes it back on the past; I turn and turn and find no ray. Didst thou feel half the mountain that is on me, thou wouldst struggle with the martyr for his stake, and bless Heaven for its flames! That is not an everlasting flame; that is not an unquenchable fire! * * * My principles have poisoned my friend, my extravagance has beggared my boy, and my unkindness has murdered my wife! And is there another hell? Oh thou blasphemed yet indulgent LORD GOD! hell itself is a refuge, if it hide me from thy frown!"

DEUTER'OMY,
Chap. xxxii:
verse 17.

2 CHRONICLES,
Chap. xi:
verse 15.

PSALM
cvi:
verse 37.

1 CORINTH'NS,
Chap. x:
verse 20.



ROMANS,
Chap. i:
verse 21.

2 KINGS,
Chap. xvi:
verse 3.

PSALM
ix:
verse 15.

EXODUS,
Chap. xxxii:
verse 4.

HEATHENISM.

The dark places of the earth are full of the habitations of cruelty. Ps. LXXIV: 20.—They changed the glory of the incorruptible God into an image made like corruptible man . . . birds, . . . four-footed beasts and creeping things. Rom. I: 23.

BEHOLD the sacrifice of human blood,
Spilt as an offering to some heathen god.
The creeping things that move on distant shores,
Are the varied forms that ignorance adores.
The mother standing where the Ganges flows,

Amid the waves her helpless infant throws;
See Egypt's golden calf, the Persian fire,
The ancients worshipped on their sacred pyre;
While modern tribes before their various idols fall,
And worship what they know not, blind in all.

The engraving shows heathenism in a variety of forms. One of the most prominent is a priest sacrificing a human victim to appease or gain the favor of some imaginary deity, who delights in the shedding of human blood. In front are the crocodile, the ibex, and some creeping things, all of which have been worshipped as deities by nations of antiquity. In the back-ground the Hindoo mother is casting her infant into the river, the sacred Ganges; the golden

calf of Egypt and the Persian fire, both objects of worship, also appear. In one section the gods of ancient Greece and Rome are represented, before which worshippers are prostrated.

In remote antiquity we find that heathen nations lived in fear of some great malignant spirit or spirits, who ruled over the countries where they dwelt. To obtain the favor of these infernal deities, they often sacrificed what they esteemed the most valuable, and on

great occasions human victims were offered. On one of these we are informed that Xerxes, the Persian, buried alive nine young men and nine young women, belonging to the country he was traversing, to obtain the favor of the gods. In this he followed the example of his wife, for she commanded fourteen Persian children of illustrious birth to be offered in that manner to the deity who reigns beneath the earth.

When Æneas was to perform the last kind office for his friend Pallas, he sacrificed (besides numerous oxen, sheep, and swine) eight captives to the infernal gods. Achilles, also, caused twelve Trojans of high birth to bleed by the sacerdotal knife, over the ashes of his friend Patroclus.

"A hundred feet in length, a hundred wide,
The glowing structure spreads on every side;
High on the top the manly corse they lay,
And well-fed sheep and stable oxen slay;

* * * *

The last of all, and horrible to tell,
Sad sacrifice! twelve Trojan captives fell;
On these the rage of fire victorious preys,
Involves, and joins them in one common blaze.
Smeared with bloody rights, he stands on high,
And calls the spirit with a cheerful cry.
All hail Patroclus! let thy vengeful ghost
Hear, and exult on Pluto's dreary coast.

POPE'S *Homer* II.

The practice of shedding human blood before the altars of their gods was not peculiar to the Trojans and the Greeks. The Romans, in the first ages of their republic, sacrificed children to the goddess Mania. In later periods, numerous gladiators bled at the tombs of the patricians or nobles, to appease the manes or ghosts of the deceased. And it is particularly noticed, that after the taking of Perugia, there were sacrificed on the ides of March, three hundred senators and knights to the divinity of Julius Cæsar.

The Carthagenians defeated by Agathocles, tyrant of Sicily, attributed their disgrace to the anger of their god, and

offered two hundred children, taken from the most distinguished families in Carthage. The mode of sacrificing these children was horrid in the extreme; for they were cast into the arms of a brazen statue, and from thence dropped into a furnace. It was probably in this manner the Ammonites offered up their children to Moloch. The Pelasgi at one time sacrificed a tenth part of all their children in obedience to an oracle.

The Egyptians in Heliopolis daily sacrificed three men to Juno. The Spartans and Arcadians scourged to death young women—the latter to appease the wrath of Bacchus, the former to gratify Diana. The Gauls, equally cruel in their worship, sacrificed men to their ancient deities, and at a later period to Jupiter, Mercury, Mars, Minerva, etc. Cæsar informs us that whenever they thought themselves in danger, whether from sickness or any considerable defeat in war, being persuaded that unless life be given for life the anger of the gods could never be appeased, they constructed wicker images of enormous bulk, which they filled with men, who were first suffocated with smoke, and then consumed with fire.

In Sweden the altars of *Woden* smoked incessantly with blood. This flowed most abundantly at their solemn festivals every ninth year at Upsal. When the king, attended by the senate and his courtiers, entered the temple, which glittered with gold, and conducted to the altar nine slaves, or in time of war, nine captives. These first received the caresses of the multitude, as being about to avert from them the displeasure of their gods. In times of distress more noble victims bled, and it stands upon record (says Dr. Clarke) that when Aune, their king, was ill, he offered up to Woden his nine sons to prolong his life.

The Danes had the same heathenish and abominable customs. Hacon, King of Norway, offered his own son to obtain from Woden the victory over Harrold,

with whom he was at war. In Russia the Slavi worshiped many gods. *Peroun*, their thunderer, was supreme, and before his image many of their prisoners bled. *Suetovid*, the god of war, was their favorite, and they annually presented as a burnt offering three hundred prisoners, each on his horse, and when the whole was consumed by fire, the priests and people sat down to eat and drink until they were drunk. The ancient Peruvians, on this western continent sacrificed their children to the sun. In more modern times, thousands have voluntarily perished in India, under the wheels of their god Juggernaut.

The ancient Egyptians, though considerably advanced in civilization, debased themselves by their heathenish system of religion. Their principal gods were *Osiris* and *Isis*, which are supposed to be the sun and moon. Beside this they worshiped the ox, the dog, the cat, the crocodile, the ibis or stork, and even creeping things. The bull *Apis* had a splendid temple erected to him; great honors were paid to him when living, and still greater after his death. The golden calf was set up by the Israelites near Mount Sinai, and worshiped.

One of the most prominent forms of heathenism in modern times, is the worship of the idol Juggernaut in India. This huge misshapen image is kept in a temple, of which the principal part rises to an elevation of two hundred feet. Numerous festivals are held in honor of the idol, the most important of which are the bathing and car festivals. For a long period, pilgrims have assembled in vast numbers, from various parts of India, to attend the ceremonies. Great sufferings are experienced, in consequence of excessive fatigue, among those who come from a distance. Many die from exposure and want of food. The plains in many places are whitened with the bones of the pilgrims, while dogs and vultures are continually devouring the dead.

At one of the annual festivals, Juggernaut

and two other images, said to be his brother and sister, are brought out and set upon huge cars. Six cables are attached to the car of Juggernaut, three hundred feet in length, by means of which the people draw it from place to place. Devotees, for the purpose of gaining in a future life, health, riches and honor, cast themselves under the wheels of the car to be crushed to death.

"Here rolls the hated car,
Grinding and crashing bones, and hearts and
brains
Of men and women. Down they fling themselves
In the deep gush, and wait the heavy wheel,
Slow rolling on its thunder-bellowing axle,
Sunk in the wounded earth. The sigh, the breath,
The blood, and life, and soul, with spurting rush,
Beneath the horrid load forsake the heap
Of pounded flesh, and the big roar continues
As though no soul had passed the bounds of time.
* * * * * the mad, living throng,
Trampling by thousands o'er the dead and dying,
And shouting, howling, pulling, hear no groan,
Nor feel the throes of beings beneath them."

Upwards of a week is sometimes spent in dragging the car about two miles. Every time it stops, one of the priests steps forward on the platform, and rehearses the deeds and extols the character of the idol in a manner the most obscene. Should the speaker quote from the Shasters, (their sacred books,) or invent an expression more than usually lascivious, the multitude give a shout or sensual yell. The abominations practiced on these occasions, both in language and manner, can not be named among a Christian people.

From time immemorial Hindoo mothers have thrown their infant children into the Ganges, to be devoured by alligators, to propitiate some offended deity. Formerly thousands of widows were burnt on the funeral pile of their deceased husbands. They thus escaped the disgrace of being widows, and became, as they believed, entitled to a residence with their husbands and relatives in heaven. Such is the religion of the most populous of heathen countries, in modern

times. Woman is debased and made a slave wherever it prevails. It teaches its votaries to defile themselves with the mud of the streets; to measure the distance from their houses to their temples by the length of their bodies, prostrated every foot of the way; to swing in the air, suspended by hooks thrust through the muscles of the back, and to submit to a thousand other tortures, in honor of some cruel but imaginary deity. Of late years the British Government, in the parts of India under their control, have endeavored, and with varied success, to put a stop to these heathenish practices.

At the time of the Christian era, most of the world was sunk in heathenism and idolatry, the character of the mass being thus truly described by the Apostle Paul:

Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lust of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. For this cause God gave them up unto vile affections. For even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the women, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who, knowing the judgment of God, that they which commit such things are worthy of death; not

only do the same, but have pleasure in them that do them.—*Romans i: 22—32.*

Moshicm, one of the most reliable of religious historians, speaking of the nations in the Roman empire, states: "All these were plunged in the grossest superstitions. * * Some, nations, indeed went beyond others in impiety and absurdity of worship, but all stood chargeable with irrationality and gross stupidity in matters of religion. Each nation had a class of deities peculiar to itself, among which one was supposed to be superior to all others, and was their king, or father. This supreme divinity, it was taught, was himself subject to the laws of fate, or to an eternal destiny."

The supreme divinity of the Greeks and Romans was Jupiter; Mars, the god of war; Apollo presided over music, poetry, etc.; Mercury was the messenger of the gods; Bacchus, the god of wine, and presided over drunkards; Juno, the queen of the gods, was both the sister and wife of Jupiter; Minerva was the goddess of wisdom; Venus was the goddess of the graces, the author of elegance, beauty, etc, and was in reality the patroness of all licentiousness. Besides these were many other inferior deities of lesser note, and the most of them were represented as possessing the baser passions of mankind.

The greater part of the gods of all nations were ancient heroes, famous for their achievements and worthy deeds, such as kings, generals, founders of cities, and likewise females who were distinguished for their deeds, whom a grateful posterity had deified. To these some added the more splendid and useful objects in the natural world, among which the sun, moon, and stars were pre-eminent, received worship among nearly all; and some were not ashamed to pay divine honors to mountains, rivers, trees, the earth, the ocean, the winds, and even to diseases, to virtues and vices, and almost every conceivable object.

The worship of these deities consisted of numerous ceremonies, with sacrifices, offerings, and prayers. The ceremonies, for the most part, were absurd and ridiculous, and throughout, debasing, cruel, and obscene. Most nations sacrificed animals, and many of them human victims. Their prayers were insipid and void of piety, both in their form and manner. Over this whole worship presided pontiffs, priests, and servants of the gods, divided into many classes, and whose business it was to see that the rites were duly performed. These were supposed to enjoy the friendship and familiar converse of the gods; and they basely abused their authority to impose on the people.

Besides this common worship, to which all had free access, the Greeks, and others, had concealed rites, called *mysteries*, to which very few were admitted. Candidates for initiation had first to give satisfactory proof of their good faith and patience. When initiated, they could not divulge any thing they had seen without exposing their lives to great danger. These mysteries were little known, but it is well authenticated that

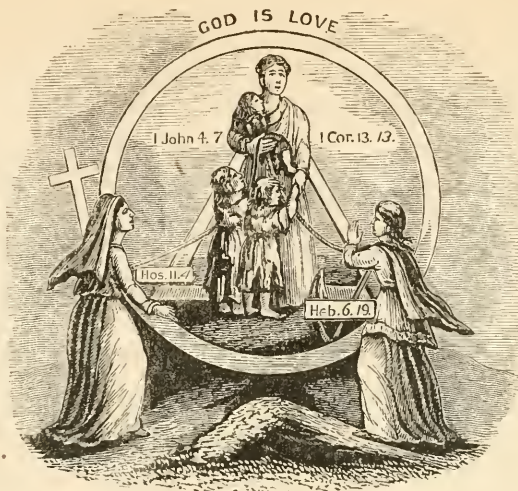
many things were done contrary to decency, and in all of them the discerning might see that the deities there worshiped were more distinguished for their vices than their virtues.

The whole pagan system had not the least efficacy to produce and cherish virtuous emotions in the soul. In the first place, the gods and goddesses who were worshiped were more distinguished for their vices than their virtues. Though considered as superior to mortals in power, and as exempt from death, yet in all things else they were on a level with their votaries. In the next place, most of their ministers, or priests, neither by precept or example, exhorted the people to lead virtuous lives, but the homage required by the gods consisted in the observance of rites and ceremonies. And, lastly, the doctrines inculcated respecting rewards and punishments in the future world were dubious and uncertain, and others more adapted to promote vice than virtue. A universal corruption of morals prevailed, and crimes, which at this day can not be named with decency, were then practiced with entire impunity.

LUKE,
Chap. xvii:
verse 5.

HEBREWS,
Chap. xi:
verse 6.

ROMANS,
Chap. iv:
verse 5.



1 PETER,
Chap. i:
verse 3.

COLOSSIANS,
Chap. i:
verse 27.

1 PETER,
Chap. i:
verse 22.

FAITH, HOPE, AND LOVE.

By whom also we have access by faith, . . . justified by faith.
Rom. v : 2, 1.—For we are saved by hope. Rom. VIII: 24.—
Love is the fulfilling of the law. Rom. XIII: 10.

Faith, Hope, and Love, the heavenly three unite,
To form a glorious circle, firm and bright;
Faith lifts the sacred cross, which can not fail,
And Hope her anchor casts within the vail;
While heaven-born Love descended from the skies,

Stands linked with these, by closest, purest ties
Hail, sacred circle! beautiful sisters three,
Bright emblems of the glorious Trinity,
Shed evermore your smiles on fallen man,
And teach to earth salvation's wondrous plan.

The circle is emblematic of Deity, without beginning or end. Love being a strong feature, or perhaps essence, of Divine nature, its emblem is placed within the circle. Christian Faith and Hope are connected with Love by the strong cords of affection. Faith elevates the symbol of Christianity, while Hope casts her anchor within the vail.

Christian Faith, though not the greatest, stands the first in order among the Christian graces. By it we take the first step heavenward. Without it, it is impossible to please God, for he that

cometh to him, must believe that he is, and that he is a rewarder of them that diligently seek him.

The man who professes that it is his duty to serve and worship God, must, if he acts rationally, do it on the conviction, first, that there is such a Being, infinite, eternal, and self-existent—the Cause of all—on whom all beings depend, and by whose energy, bounty, and providence all other beings exist, live, and are supplied with the means of continued existence and life. He must also believe that he rewards all those that

diligently seek him, and that he is not indifferent about his own worship; that he requires adoration and religious service from man; and that he blesses and especially protects and saves those who, in simplicity and uprightness of heart, seek and serve him. This requires faith such as mentioned above.

Faith in Christ, or Christian and saving Faith, is that principle wrought in the heart by the Divine Spirit, whereby we are persuaded that Christ is the Messiah; and possess such a desire and expectation of the blessings he has promised in his gospel as engages the mind to fix its dependence on him, and subject itself to him in all the ways of holy obedience, and relying solely for everlasting life.

As to the properties or adjuncts of Faith, it may be observed that it stands the first in order, and takes the precedence of other graces. "He that believeth shall be saved." Mark xvi: 16. It is every way precious and valuable. "Precious faith." 2 Peter: 1. It appropriates and realizes, or as the Apostle says, in Heb. xi: 1, "is the substance of things hoped for, and the evidence of things not seen." The evidences of faith are, love to Christ, confidence, prayer, attention to his ordinances, zeal in promoting his glory, and holiness of heart and life.

Hope is represented with an anchor, whereby is aptly represented her steadiness and trust. In religious pictures she is often drawn with her eyes turned up toward heaven, in token of her confidence in that help which comes only from above. Scarcely any passion seems to be more natural to man than hope; and, considering the many troubles he is encompassed with, none is more necessary; for life, void of all hope, would be a heavy and spiritless thing, very little desirable, perhaps hardly to be borne; whereas hope infuses strength into the mind, and by so doing, lessens the burdens of life. If in trouble, we hope it

will be removed; this helps us to support it with patience.

It is said, in an old heathen fable, that when Prometheus stole fire from heaven, with which he animated mortal bodies, he gave Pandora a box which was close shut; but her curiosity (which the god foresaw) prompting her to open it, out flew a variety of plagues and evils, which immediately dispersed themselves over the world. Confounded and astonished, Pandora at length shut the fatal box again, when, all the rest of its contents being fled, *hope* alone remained at the bottom, which proved the only consolation to mankind for the plagues Jove had sent among them.

The Christian's hope is an expectation of all necessary good, both in time and eternity, founded on the promises, relations, and perfections of God, and on the offices, righteousness of Christ. It is composed of desire, expectation, patience, and joy. It may be considered as pure, as it is resident in that heart which is cleansed from sin: as *good* (in distinction from the hope of the hypocrite), as deriving his origin from God, and centering in him. It is called *lively* (1 Peter i: 3), as it proceeds from spiritual life, and renders one active and lively in good words. It is *courageous*, (Rom. v: 5; 1 Thess. v: 8,) because it excites fortitude in all the troubles of life, and yields support in the hour of death, (Prov. xiv: 32); *sure*, (Heb. vi: 19,) because it will not disappoint us, and is fixed on a sure foundation; *joyful*, (Rom. v: 2,) as it produces the greatest felicity in the anticipation of complete deliverance from all evil.

"The hope of eternal life is represented as the soul's anchor; the world is the boisterous, dangerous sea; the Christian course, the voyage; the port, everlasting felicity; and the vale, the inner road, the royal dock in which that anchor was cast. The storms of life continue but a short time; the anchor hope, if fixed by faith in the eternal world, will

infallibly prevent all shipwreck; the soul may be strongly tossed by various temptations, but will not drive, because the anchor is in sure ground, and itself is steadfast; it does not drag, and it does not break. Faith, like the cable, is the connecting medium between the ship and the anchor, or the soul and its hope of heaven; faith sees the heaven, hope desires and anticipates the rest; faith works and holds fast, and shortly the soul enters into the haven of eternal repose."

Love consists in approbation of, and inclination toward, an object that appears to us as good. Love to God is a divine principle implanted in the mind by the Holy Spirit, whereby we reverence, esteem, desire, and delight in Him as the supreme good; viewed as an attribute of Deity, it may be considered as the essence of the Divine nature, for it is declared by divine inspiration that "God is Love." It has been well observed, that though God is holy, just, righteous, etc., he is never called holiness, justice, etc., in the abstract, as he is here called love.

He that loves God will love his neighbor also. Brotherly Love is an affection to our neighbors, and especially to the saints, prompting us to every act of kindness toward them. It must flow from love to God, and extend to all mankind; yea, we are required by the highest authority to love even our enemies. Love is the fulfilling of the law, and makes mankind to resemble the inhabitants of heaven.

The Charity or Love which God recommends, (says an able commentator,) the Apostle describes in the following sixteen particulars.

1. *Charity suffereth long.* The love of God, and our neighbor for God's sake, is patience toward all men: it suffers all the weakness, ignorance, errors, and infirmities of the children of God, and all the malice and wickedness of the children of this world; and all this not

merely for a time, but long without end; for it is still a mind and disposition, to the end of which trials, difficulties, etc., can never reach. It waits God's time for the removal of afflictions, and bears them without murmuring.

2. *It is kind;* it is tender and compassionate in itself, and kind and obliging to others. It is mild, gentle, and benign.

3. *Charity envieth not,* is not grieved because another possess a greater portion of earthly, intellectual, or spiritual blessings.

4. *Charity vaunteth not itself,* or does not set itself forward in order to be noticed or applauded, and is not disturbed because unnoticed or unknown.

5. *It is not puffed up,* or inflated with a sense of its own importance. Every man whose heart is filled with the love of God, is filled with humanity; he feels like a little child, knowing that if there is any thing good about him, it comes from God.

6. *Doth not behave itself unseemly,* or, according to commentators, never acts out of place or character, never is unmannerly or brutish, but, as far as possible, is willing to please all men for their good and edification.

7. *Seeketh not her own;* that is, according to the original expression, is not desirous of her own spiritual welfare only, but of her neighbor's also. That man is no Christian who passes through life not caring how the world goes, so that himself is comfortable.

8. *Is not easily provoked,* or is not irritated, made sour, or embittered.

9. *Thinketh not evil;* does surmise evil where no evil appears, gives every man credit for his profession of religion, uprightness, etc., while nothing is seen in his conduct or spirit inconsistent with this profession.

10. *Rejoiceth not in iniquity;* does not take any delight in fraud, violence, wher-ever or whoever against it may be practiced; does not rejoice in the suffering of enemies.

11. *But rejoices in the truth*, or every thing that is opposite to falsehood and irreligion.

12. *Beareth all things*, or, as rendered by some translators, covereth all things. A person under the influence of this love covers, as far as he consistently can, the follies, faults, and imperfections of others, not making them the subject of censure or conversation.

13. *Believeth all things*; ever ready to believe the best of every person, and gladly receives whatever may tend to the advantage of those whose character may have suffered by detraction.

14. *Hopeth all things*; when there is left no place of believing good of a person, then love comes in with its hope, and begins to make allowances and excuses, as far as a good conscience can permit, and hopes that the transgressor

may reform and be restored to the good opinion of society.

15. *Endureth all things*; bears adversities with an even mind, submits with resignation to the dispensation of the providence of God, and endures trials, afflictions, and insults.

16. *Charity never faileth*. Love being of God, will ever remain, while all human acquirements being necessary in the eternal world, will pass away.

Love is properly the image of God in the soul. By *faith* we receive from our Maker; by *hope* a future and eternal good; but by *love* we resemble God, and by it alone are we qualified to enjoy heaven. Faith is the foundation of Christian life; Hope rears the structure, but Love finishes, completes, and crowns it in a blessed eternity.

1 CORINTH'NS,

Chap. ii:
verse 10.

1 PETER,

Chap. i:
verse 8.

HEBREWS,

Chap. xi:
verse 13.

PSALM

cxxvii:
verse 2.



ROMANS,

Chap. i:
verse 20.

PSALM

xix:
verse 1.

HEBREWS,

Chap. xi:
verse 1.

GALATIANS,

Chap. xi:
verse 20.

IMAGINATION, PHILOSOPHY, AND FAITH.

From the tops of the rocks I see him, and from the hills I behold him. Num. xxiii: 9.—Prove all things; hold fast that which is good. 1 Thess. v: 21.—Now faith is the substance of things hoped for. Heb. xi: 1.

IMAGINATION borne on radiant wings,
With voice and form angelic sweetly sings;
Her rosy pinions glow with beauty bright,
Her smiling glances fill the soul with light;
The canvas glows, as if by magic wand,
Beneath the touches of her beautiful hand;
New scenes of joy before the vision rise,
And glowing splendors fill the opening skies.

Divine Philosophy with studious art
And softer transports fill the earnest heart;
By reason's light, its warm excitement calms,
Studies the soul, and unbelief disarms,
While smiling Faith, the fairest of the three,
Lends to the scene, a bright reality;
She bears aloft the cross, and to the skies,
Bids the believer lift his tearful eyes.

In our pilgrimage through these mortal scenes, the Almighty has not left us to travel alone uncheered by heavenly visitants or companions. There are three daughters of Heaven who walk the earth and minister to us, day and

night. They are *Imagination, Philosophy, and Faith.*

First comes Imagination with rapid wing, radiant and angelic form, beaming eyes, with voice sweet and heavenly. On glowing canvas she shows to the

wearily traveler a bright picture of heavenly mansions of rest; a halo of glory surrounds it, showing the presence of Him who dwelleth in light, who is above all, and who dwelleth among his people.

O blest Imagination, how many hearts hast thou cheered while in this vale of tears! Daughter of Heaven, thou, when storms and tempests rage around, canst teach us not to look at the things which are seen, but to those unseen, eternal in the heavens. Scenes yet unknown to mortal eyes are depicted before us; we move amid the bowers of Paradise; we hear angelic voices; we meet in fond embrace those we love, but who long ago have departed these mortal shores. We meet and converse with the good of every age, we join the General Assembly of the ransomed ones on high, and, above all, we have the Captain of our salvation with us, who leads us through the green pastures and beside the still waters.

See the traveler on the scorched deserts of Sahara. He is parched with thirst, and seeks in vain for the cooling draught. He digs perhaps into the earth; he sees, it may be, the distant mirage, promising an abundant supply of water, but he is doomed to disappointment, until, at last, overcome by fatigue and despair, he sinks and faints upon the sandy plain. He dreams. Imagination comes to his relief; she bears him to his native village; he is beside its running fountains and sparkling streams; he drinks of its living waters, and bathes his limbs in its floods. For a time at least, though short, he forgets the burning desert, and his joy is full.

Another is overtaken amid wintry storms of ice and snow. The chill and sleep of death is creeping upon him, while the storm thickens around. Imagination, like a friend, points out the danger of yielding to the chilling blast, and shows him a mangled corpse, torn

by ravening wolves who roam around these icy regions. Or, in kinder mood, she depicts the cheerful blaze at his own happy fireside, when he is aroused, struggles on, and finally escapes.

Though pressed by poverty to a hovel, to a threadbare garment and a scanty meal, yet Imagination can lift one above his surroundings and conduct him upward with exultant joy. Chains and dungeons can but give force to its spirit. Bunyan, that "Prince of dreamers," through Heavenly Imagination, has spoken living truth to past ages, to the present, and will yet speak to ages yet to come. When the eyelids are closed, when the Father of us all "gives his beloved sleep," how often does he transport them to scenes more beautiful than earth can show? Angels and seraphs are our companions; we hear with other than mortal ears heavenly anthems of praise.

Man, being a compound being, can not live or be guided by Imagination alone. If his fond dreams find no corresponding reality in life, he will be tempted to doubt the reality of the scenes presented by Imagination. He begins to ask, What is Truth? Is there a God, and what is his nature? Is he a good being, and does he care for and take delight in the happiness of his creatures? He wishes some demonstration of the truth of what has been presented by Imagination.

Divine Philosophy now comes to his aid. She teaches that there must be a first cause for all that we behold about us, and that first cause must have been unmade. In the language of the poet:

Retire—the world shut out—thy thoughts call home,

Imagination's airy wing repress;
Then, in thy soul's deep silence, thus inquire,
What am I? and from whence? I nothing know,
But that I am. . . . Had there e'er been nought,
Nought still had been. Eternal there must be.

* * * * *
Whence earth and these bright orbs? eternal too?
Grant matter was eternal; still these orbs

Would want some other father. Much design
Is seen in all their motions, all their makes;
Design implies intelligence and art,
That can't be from themselves.
If art to form, and council to conduct,
And with greater far than human skill
Besides not in each block—a GODHEAD reigns—
And if a God there is—that God how great!

That God is good and kind, appears
in his creation. He opens his hand and
satisfies the desires of his creatures,
granting them food and raiment neces-
sary and convenient.

God has created man with a desire
after immortality. Why this universal
belief among the wisest and best of all
nations in a future life? Does the All-
wise intend to deceive the creatures
whom he hath made? Reason and true
Philosophy give an emphatic No!

Mark how the good man feels when he
obeys the law of love toward his fellow-men.
He feels that God approves, and all is well.
His conscience bearing witness, his happiness
increases. He feels that God is Love, and that
he will be forever blest if he obeys the voice
within. Mark him who does his neighbor
wrong; peace departs, his soul is tormented,
he fears and shuns the presence of his Maker.
Although he may profess to disbelieve in the
existence of a God, yet he can not escape the
lashings of his conscience within. Does not
God teach by the Spirit that he has placed
within the soul, that he will reward the right-
eous and punish the wicked? Does he intend
to deceive mankind by manifestations thus
given?

Man "has a soul of vast desires," that can
range o'er the creation of God in a moment of
time; it can take into contemplation other
worlds and beings. Would the Almighty cre-
ate a being with such desires and aspirations,
elevate him above many orders of beings, and
then sink him into nothing? Nature recoils
at the thought, and Philosophy answers No!
In the language of Mr. Addison, which may
be considered as a kind of paraphrase on the
words of the Apostle, (2. cor. v.), it is thus
forcibly stated:

Whence this pleasing hope, this fond desire,
This longing after immortality?

Or whence this secret dread and inward horror
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the Divinity that stirs within us:

'Tis Heaven itself that points out an hereafter,
And intimates eternity to man.
The soul secured in her existence, smiles
At the drawn dagger, and defies its point.
The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter and the crush of worlds.

The traveler being convinced by the truth
of true Philosophy, accepts the guidance of
Christian Faith. She is represented as holding
a cross, the emblem of Christianity, and points
upward to a mansion on high. Under the
guidance of this daughter of Heaven, the Pil-
grim can overcome all difficulties. She sup-
ports him in poverty and affliction, in humili-
ation and disappointment. By her power he
can calmly look upon these things which may
thicken around him, and he can even look
death in the face. He recognizes the realities
of eternal scenes, compared with which the
concerns of this world dwindle into minor im-
portance.

Faith, the Apostle declares, is the substance
of things hoped for, the evidence of things not
seen; or in, other words, the passage may imply
such a conviction as is impressed upon the
mind by the demonstration of a problem, after
which proof no doubt can remain. The things
hoped for are the peace and approbation of
God, and those blessings by which he is sus-
tained in his pathway and prepared for the
Kingdom of Heaven. In an extended sense,
the things hoped for are the resurrection of
the body, the new heavens and the new earth,
the introduction of believers into the heavenly
country, and the possessions of eternal glory.
The things unseen are the creation of the
world out of nothing, the resurrection of Christ
from the dead, his ascension and his medi-
ation at the right hand of God, all of which we
firmly believe on the testimony of God's word.

Faith comforts the soul with the assurance
of another and better life. Happy is he who,
with a firm and truthful voice, says, "I believe
in the resurrection of the body, and the life
everlasting." It animates the soul. Eternal
life! A life with God! with the General As-
sembly of just men, the Church of the first
born, pure and holy. Here are no disappoint-
ments, but joy present and complete, future
and eternal!

"'Tis Immortality—'tis that alone,
Amidst Life's pains, abasements, emptiness,
The soul can comfort, elevate, and fill."—Young.

1 PETER,
Chap. i:
verse 17.

ACTS,
Chap. ix.
verse 31.

PSALM
cxii:
verse 1.



PSALM
cxlvi:
verse 5.

1 PETER,
Chap. i:
verse 13.

JEREMIAH,
Chap. xvii
verse 17.

FEAR AND HOPE.

Be not high-minded but fear. Rom. x: 20—The Lord taketh pleasure in them that fear him, and in them that hope in his mercy.
Ps. CXLVII: 11.

BEHOLD the gentle sisters, hand in hand,
Are traveling on, to seek a heavenly land.
Fear, pale and trembling, on each side describes
Some hidden foe, expects some new surprise;
She dreads the serpent, 'neath the rose concealed,
And sees the reptile in his lair revealed;
With cautious step she moves 'mid anxious cares,
And ever for defense, a shield she bears.
Hope, with her anchor, treads with footstep light,

Looks to the skies, where all seems fair and
bright,
Sees not the dangers that her path beset,
And all her hidden foes would fain forget.
But *Fear*, with caution guards and shields her
way,
Thus, hand in hand, their prudence they display;
So *Hope* and *Fear* the Christian's path attend,
Together cheer, and shelter, and befriend.

Fear and hope are here personified by two female figures, holding each other by the hand, both of whom are traveling to the celestial city through this present evil world. Fear is alive to the dangers which beset her pathway. She discovers the poisonous serpent concealed, it may be behind the rose-bush; she hears the growl of the wild beast, for Satan himself is represented as a roaring lion going about seeking whom he may devour. "Forewarned,

forearmed." Fear therefore walks forward with caution, armed with a shield for defense. Hope, on the other hand, having the anchor by her side, is continually looking upward, and perhaps does not always pay sufficient attention to the dangers which may lurk around, but by having Fear for a companion, she is shielded and protected from her enemies. Indeed, these two ought not to be separated while the heavenly pathway is being traversed.

“Hopes and Fears” says one, “are the great springs of human actions, and though seemingly standing in opposition to one another, they jointly contribute to the accomplishment of the same ends. Hope that is altogether fearless acts with rashness, or sinks into torpor; but accompanied with Fear, it is vigilant as well as diligent. On the other hand, fear unaccompanied with hope, is despair; and despair furnishes no stimulation to enterprise. It is by the due balancing of these two grand principles, Hope and Fear, that the human species are governed, and stimulated to actions tending to the preservation of the individuals and to the general weal. Our holy religion itself addresses alike our hopes and fears.”

It is declared by divine inspiration that “the fear of the Lord is the beginning of wisdom.” This fear of God, according to religious writers, is that holy disposition or gracious habits formed in the soul by the Holy Spirit, whereby we are inclined to obey all of God’s commands; and evinces itself by a dread of his displeasure—a desire for his favor—regard for his excellencies—submission to his will—sincerity in his worship, and conscientious obedience to his commands. He that possesses the fear of God can be confided in. Men can deceive each other, and, it may be, have little regard for what their fellows can do for or against them, but they know that from the Almighty nothing can be concealed, and that he will require a strict account of all their thoughts and actions.

Hope is one of the greatest blessings ever granted to man, even as far as the present world is concerned. It is said, in the old heathen fable, that when Prometheus stole fire from heaven with which he animated mortal bodies, Jupiter, the supreme divinity, in anger to mankind, gave Pandora a closed box, but her curiosity—which the god foresaw—prompting her to open it, out flew a variety of plagues and evils, which immediately dispersed themselves over the world. Confounded and astonished, Pandora shut the fatal box again, when all the rest of the contents being fled, Hope alone remained at the bottom, which proved the only consolation that Jupiter or Jove had sent among them.

Hope is the first great blessing here below,
The only balm to heal corroding wo;
It is the staff of age, the sick man’s health;

The prisoner’s freedom, and the poor man’s wealth;

The sailor’s safety, tossing as one breath,
It still holds on, nor quits us e’en in death.

Alas! without hope, of what value would our mortal existence prove? How should we be enabled to bear up under difficulties; what cordial should we have to oppose to the thousand heart-corroding cares with which this frail life abounds? It is then we avail ourselves of this anchor, and of the *three Christian graces*; but are most relieved by Hope, which leads on, through faith, to the promise of happier days here, and to endless bliss beyond the grave.

To be without hope is the most dreadful of all earthly punishments; it is the refuge of the poor and needy, and renders the distribution of our lots below more equal, since the high and low, the rich and poor, can not, with justice, be deemed so widely different in their estates, when we consider that

These are placed in hope and those in fear.

“Hope is, in short, our best companion; it leads us, as it were, by the hand through all difficulties and dangers; and it may justly be said of it, as has been observed of love, that

The cordial drop heaven in our life has thrown,
To make the nauseous draught of life go down.”

“There is,” says Dr. Johnson, “no temper so generally indulged as hope; other passions operate by starts on particular occasions or in certain parts of life; but hope begins with the first power of comparing our actual with our possible state, and attends us through every state and period, always urging us onward to new acquisitions, and holding out some distant blessings to our view, promising us either relief from pain or increase of happiness.”

Hope is necessary in every condition. The miseries of poverty, of sickness, captivity, would, without this comfort, be insupportable; nor does it appear that the highest lot of terrestrial existence can set us above the want of this general blessing, or that life, when the gifts of nature and of fortune are accumulated upon it, would not still be wretched, were it not elevated and delighted by the expectation of some new possession, of some enjoyment yet to come, by which the wish shall be at last satisfied, and the heart filled up to its utmost extent.

PHILIPPIANS,

Chap. iv :
verse 6.

PSALM

vi :
verse 9.

PROVERBS,

Chap. xv :
verse 8.

JAMES,

Chap. v :
verse 16.



DANIEL,

Chap. ix :
verse 21.

PSALM

cii :
verse 17.

ISAIAH,

Chap. lxxv :
verse 24.

ROMANS,

Chap. x :
verse 13.

THE SPIRITUAL TELEGRAPH.

*Then shalt thou call and the Lord shall answer. Is. LVIII : 9.—
And while they are yet speaking I will hear. Is. LXV : 24.*

Thought o'er the wire speeds on with lightning
wings,
And lo! an instantaneous answer brings;
But far outgoing telegraphic speed,
The one above the sinner's prayer will heed.
From worlds beyond the remotest, faintest star,
The message comes from Heaven's high realms
afar.

When thoughts upon the wire of prayer ascend,
Earth and Heaven together quickly blend.
By the ascending steps *Faith, Hope, and Love,*
We gain quick access to the Power above;
The promises of God are props which bear
Aloft the telegraphic wires of prayer.

The power of communicating thought or words to distant regions in a moment of time, is one of the greatest discoveries of modern times. The nature of the agent by which this is accomplished is wonderful and mysterious. In a certain sense, time and distance are almost annihilated. In an instant we can send our

words, our thoughts, and desires over wide countries, through mighty seas, to those we wish to see, and hold sweet converse with those we love.

This method of communication is, in some respects, a striking similitude to that by which man can make his wants known to his Father above, and hold

close converse with him. For the welfare and convenience of his creatures, the Great Proprietor of all has established stations where they can send their petitions and desires, and receive gracious answers. These stations are the sanctuaries or places where God's people meet. To get into communication, the applicant or operator must ascend the steps of Faith and Hope to that of Love and Prayer. Here he can send his messages by the telegraph wire of prayer, over hills and mountains, up vast heights, even to regions beyond the clouds—to the Great God who is above all, with the expectation of receiving a speedy answer.

The telegraph wire is supported throughout its course by props. These represent the promises of God, firm and everlasting, being in this respect unlike those which we often see in other lines of communication, which are blown down and broken by tempests. The props of the Spiritual Telegraph line, however, remain forever the same. When tempests sweep around, and lightnings flash, when thunders roll, they neither bend nor break, but stand upright while ceaseless ages roll!

Though we may be in the depths of affliction, the wires of the Spiritual Telegraph are ever within our reach. Our Heavenly Father understands every touch we make, and oftentimes, when we are yet speaking, he will answer our petitions. Though we may be in the depths of poverty, and know not where to obtain our daily bread—though our clothes may be in tatters, so as to render us unfit to appear in public, yet we have the privilege of using the telegraphic wires without money and without price.

On the telegraphic lines, certain persons have privileges which are not granted to others, such as those who hold official stations, etc., who have the right of sending communications over the wires before all others. This is deemed necessary for the general good,

as private affairs must give way to those of a public character. But those who use the Spiritual Telegraph are under no such restrictions. He "who sits in the circle of the Heavens" can receive at one and the same moment myriads of communications from every part of his vast creation, perfectly understanding every thought and desire of all beings in all worlds. He can, also, at one and the same moment, give as close attention to every applicant, as if there were but one among all created beings.

The dutiful son who is in a distant country, often thinks of home, and sends messages to those whom he loves. Thus the Christian, "whose conversation is in Heaven," will be often sending messages thither by the Spiritual Telegraph. He has communications with God the Father, Jesus Christ the Son, and with the Holy Ghost the Comforter. O blessed art of holding communion with the Father of our spirits! O the height and depth of that blessed wisdom that devised the plan, that carried it out, and "opened the kingdom of Heaven to all believers!" Render, then, O Christian, thy faithful acknowledgements to the Redeemer, Mediator, and Intercessor! Remember that even amid the busy scenes of life, you can, in an instant, touch the telegraph wire, and open your heart like a little child to your good, loving Heavenly Father above, and ask his guidance and protection. When you lie down at night, remember that swifter than an angel's wing is the flight of a believer's petition to Him who never slumbers nor sleeps.

The telegraphic current of communication is sometimes stopped or disturbed by storms, etc., in the vicinity of the lines. So storms of human passion, unholy and opposite currents in the atmosphere, will, on the Spiritual Telegraph, stop the communication between God and the soul. It is the same as "grieving the Holy Spirit of God," which we do when we sin, because of his immediate presence with us. When we set up

idols of earthly inclinations in our hearts—which are properly his altar—and bow down to serve those vicious passions which we ought to sacrifice to his will, it is in the highest degree grievous to him. “For what concord is there between the Holy Spirit and Belial? or what agreement hath the temple of God with idols?”

A particular frame and temper of soul, a sobriety of mind, is necessary, without which we can have no communication with our Father in Heaven. It is in our power, by the assistance of the Holy Spirit, to keep our hearts in a state of preparation to receive divine communications. We must preserve our minds in a cool and serious disposition, in regulating and calming our affections, and calling in and checking the inordinate pursuits of our passions after the vanities and pleasures of this world. Carelessness and inattention to the teachings of the spirit will bring darkness into our minds, and stop our intercourse with God.

Many who observe with some exactness the outward acts of religion, in the

intervals of their Christian duties give a loose rein to their thoughts, affections, and discourse. Such can not long dwell in harmony with God. By and by a fatal lethargy overtakes them; they lose, in a great measure, the desire of keeping up a constant communication with spiritual objects, and become almost insensible to divine convictions; such, unless aroused, will certainly be cut off from communion with holy beings, and the Spiritual Telegraph closed against them forever.

“Prayer ardent opens heaven, lets down a
stream

Of glory on the consecrated hour
Of man, in audience with Deity.”

Dr. Young.

“To the hills I lift mine eyes,

The everlasting hills:

Streaming thence in fresh supplies,

My soul the spirit feels;

Will he not his help afford?

Help, while yet I ask, is given;

God comes down; the God and Lord

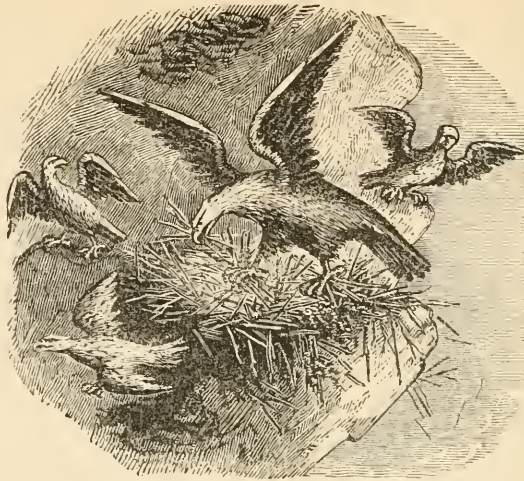
Who made both earth and heaven.”

C. Wesley.

JOB,
Chap. v :
verse 17.

HEBREWS,
Chap. xii :
verse 6.

MICAH,
Chap. ii :
verse 10.



REVELATION,
Chap. iii :
verse 19.

GENESIS,
Chap. 1 :
verse 20.

ACTS,
Chap. viii :
verse 4.

THE PARENT EAGLE.

As an Eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings. Deut. xxxii : 11.—No chastening for the present seemeth to be joyous but grievous. Heb. xii : 11.

The parent eagle bids her young to fly,
And far aloft their fluttering pinions try;
With seeming cruel haste she stirs their nest,
Which may no longer be a place of rest,
Then flutters o'er them, spreads her wings to fly,

And seeks to bear the little ones on high.
They learn to trust their feeble wings at length,
And soar aloft with all their parent's strength.
So oft in life, the fate that seems so hard,
Brings in the end exertion's rich reward.

It is related as a fact in the natural history of the eagle; that when the proper time has arrived for the young eaglets to leave their nest, the parent eagle so stirs it up that they can not stay in it longer, and they are obliged to find some other spot in which to live. They now make their first attempt to use their wings: in this they are assisted by the parent bird, who flutters over and about them; spreads out her wings, so that when the efforts of her young fail, she bears them on her own wings to a place of shelter and safety.

By this means they are taught to fly and provide for themselves.

It would seem harsh and unreasonable to the young eaglets, were they capable of reasoning on the subject, to see their parent tearing to pieces the comfortable home in which they had so long nestled in quiet and security. They might ask, What wrong have we been guilty that we thus should be broken up and cast out upon the cold world? The conduct of their parent would, at least, be unaccountable; they might even charge her with cruelty,

and loudly murmur and complain at what appeared a great misfortune. Could they discover the reason, they would see that love for them was the true cause of it all.

In this trait of the eagle with regard to her young, we have an apt similitude of many occurrences which have taken place among communities of mankind. The land of Canaan was promised to the descendants of Abraham, and by this they were entitled to its possession. However, during a time of famine, they emigrated to Egypt, where many favors and privileges were allotted to them. A generation was born there, and their homes seemed secure. When the time had nearly arrived that the Israelites should take possession of the Promised Land, the Egyptians were stirred up against them, and made their lives bitter with bondage. Finally, by a train of providential events, they were brought into the land promised to their fathers.

At the commencement of Christianity, most of the followers of Christ had collected at Jerusalem, where they were greatly prospered, and were so happy in the love and fellowship with each other, that they seemed inclined to build their tabernacles at Jerusalem, exclaiming, in their joy, "*It is good for us to be here.*" They desired and expected to continue there during their lives. But in mercy to others, and to themselves, whose truest happiness was connected with their usefulness, a great persecution arose at the time of the death of Stephen, and the disciples were "scattered abroad, and went every-where preaching the word." The cause of Christianity was thus wonderfully advanced, and Christian churches established in almost every part of the known world.

Paul, the learned apostle to the Gentiles, being better qualified than his brethren to speak before kings and emperors, was driven by persecution away from his countrymen, to appear before the Roman emperor, by which the Gospel was introduced into the palace of the Cæsars. Persecution followed the other apostles; they found no resting-place where they could abide in peace and safety: every new abode was in turn stirred up, and they had to flee from one city to another.

In modern times; the history of the Puritans furnishes a remarkable instance of the truth

of the similitude of the eagle stirring up her nest for the benefit of her young. After the bloody persecutions of Queen Mary, the Protestant religion gained the ascendancy in Great Britain, when, in the year 1558, Queen Elizabeth of England ascended the throne, to the joy of all her Protestant subjects. Many of these were *Puritans*, so called from their efforts to maintain *purity* of worship, untrammelled by those rites and forms which they thought contrary to the spirit of true religion. The Puritans felt certain of her protection, and expected to pass the remainder of their lives in tranquillity.

But they soon heard a voice, saying, "Arise, this is not your rest." Queen Elizabeth, though a Protestant, and in favor of the reformation, was of an arbitrary disposition. She took violent measures to enforce uniformity in church discipline and service. The Puritans, while holding to the same doctrines as the established church, had scruples about practicing all its rites and ceremonies, and therefore refused compliance.

A storm of persecution arose; their rest or place of abode became stirred up. They were subjected to severe penalties, and compelled to collect for worship in private places with great secrecy. Hundreds of Puritan ministers were deprived of their livings and silenced, and others imprisoned, while their families were starving. These persecutions were continued with but little abatement for about fifty years. The Puritans made many efforts to obtain toleration, but the queen and most of the bishops refused.

In consequence of these persecutions, many of the Puritans left their native country, passed over to Holland, and formed distinct and independent churches; but not liking their situation there, most of them emigrated to America. The stirring up and unpleasantness of the place of their abode, caused the emigration to and founding of the colony of Plymouth, in 1620. These colonists, in order to obtain "freedom to worship God," were thrown upon their own exertions, like the young of the eagle; they sought another habitation; they went into a savage and howling wilderness, and there, deep and wide, laid the foundations of civil and religious liberty.

1 CORINTHIANS,

Chap. ii:
verse 14.ROMANS,
Chap. viii:
verse 5.

GALATIANS,

Chap. v:
verses 19-21.1 JOHN,
Chap. ii:
verse 16.ROMANS,
Chap. viii:
verse 8.1 JOHN,
Chap. iii:
verse 8.

ECCLESIAST'S,

Chap. ix:
verse 3.GENESIS,
Chap. vi:
verse 5.

THE NATURAL MAN.

The man who serves sin with a willing mind, and suffers Satan to reign over him.

Look on this picture of the natural heart,
Behold the Holy Spirit's dove depart;
The guardian angel weeping o'er the soul
Despising all advice and Heaven's control.
Deceit within his bosom holds its sway,

And *Pride* rejoices in her vain display,
While *Anger* growls: *Intemperance* is seen,
And foul *Licentiousness* with form unclean,
While *Satan* rules above with dragon wings,
And o'er the scene his dark delusion flings.

The engraving annexed is a representation of the natural or carnal man, in a willing companionship with various lusts and vices in which the wicked take delight. The figure at the top is a representation of *Satan*, with dragon wings, the fallen Spirit of Light, who rules over fallen men and devils. The *Holy Spirit* is departing from him, represented by a

dove, who is flying away. The *Guardian Angel*, or ministering spirit, is weeping at his folly in refusing to hear the voice of entreaty and wisdom. *Deceit* is found in his bosom. *Pride* spreads out her shining feathers; *Anger* growls, and *Licentiousness* and *Intemperance* show their unclean forms by his side.

It is thought by many divines, from

the tenor of several passages in the Bible, that pride or self-conceit was the cause of the Devil's downfall from heaven. Pride, in all its numerous forms, in every age and country, has always been found congenial to the fallen nature of man. The peacock, which appears to take so much pleasure in spreading out and displaying his beautiful feathers, is generally held up as an emblem of those who take pride on account of their riches, honors, beautiful form or features, of their gifts and talents, or of their fine dress, equipage, etc. And to such an extent, and in so many forms, has this accursed passion prevailed, that even many have been proud of their humility.

No passion steals into the heart so imperceptibly, none covers itself under more disguises, or to which mankind in general are more subject to, than to Pride. It is originally founded on self-love, that inherent passion of human nature. The few advantages we possess want only to be properly considered to convince us how little they are to be boasted of, or gloried in. The whole of our bodily perfections may be summed up in two words—strength and beauty. As for the first, man is inferior to many of the brute creation. Besides, through a few days or even hours of sickness, he becomes weak and helpless as a little child. As to beauty, which has exhausted human wit in raptures to its praise, how soon it is destroyed by sickness or age; and even in its perfection, how it is excelled by the flowers of the field! Often to its possessor it has been a fatal ornament, ruining both soul and body.

"Pride," says a good writer, "is the high opinion that a poor little contracted soul entertains of itself, and is manifested by praising ourselves, adorning our persons, attempting to appear before others in a superior light to what we are; contempt and slander of others; envy at the excellencies that others possess; anxiety to gain applause; distress

and rage when slighted; impatience of contradiction and opposition to God himself. The evil effects of pride are beyond computation. It has spread itself universally among all nations, among all characters; and as it is the first sin, as some suppose, that entered into the world, so it seems the last to be conquered. It may be considered as the parent of discontent, ingratitude, covetousness, poverty, presumption, passion, extravagance, bigotry, war, and persecution. In fact there is hardly an evil perpetrated but what pride is connected with it in a proximate or remote sense."

Anger and *Ill-will* are represented by a growling wild beast, such as a lion, tiger, or leopard, at the left of the picture. It is the fiercest of passions, and under its influence man rages like a wild, ferocious beast. The claims of father, mother, brother, sister, friend, and every tender tie of humanity for the time are lost; it tempts men in an instant to commit such enormities, that an age of repentance can not atone for them.

Anger is a raging fever of the mind, a species of madness or insanity. Indeed they are so much alike that sometimes it is difficult to distinguish the difference between them, their effects being equally fatal. It is so terrible that it makes human beings like demons. A passionate temper renders a man unfit for advice, deprives him, in a great measure, of his reason, robs him of all that is great and noble in his nature, destroys friendship, changes justice into cruelty, and turns order into confusion. It is stated that beasts of the fiercer kind are enraged when they behold their own image in a glass, or by the side of still water. The instinct of these creatures impels them at once to attack an animal which appears so detestable. If angry and passionate men could have a full and just view of themselves in all their deformity, they would hate, and make war with their own image.

Deceit is often represented by a ser-

pent, as Satan, the grand enemy of God and mankind, assumed that form when he deceived our first parents in the Garden of Eden. In the engraving, the serpent is shown in the bosom of the unregenerate man. His heart is defined in Scripture as being "deceitful above all things;" that is, in the highest degree above all that we can conceive. In fact the generality of mankind are continually deceiving themselves and others. How strangely do they this, not knowing either their own tempers or characters; imagining themselves to be far wiser and better than they are.

A deviation from truth is equally natural to all the children of men. One said, in his haste, "all men are liars," but we may say, upon cool reflection, all natural men will, upon a close temptation, vary from or disguise the truth. If they do not offend against veracity, if they do not say what is directly false, yet they often offend against simplicity. They use art, they hang out false colors, they practice deceit or dissimulation.

Licentiousness is represented by the goat, an unclean, impure, and in many respects a disagreeable animal. Intemperance and Gluttony are personated by the hog. Both of these are shown at the right hand of the natural unregenerate man, both are his chosen companions. By these vices he reduces himself to the level with the most unclean and filthy of the animal creation. The libertine, the sensualist, the licentious man, is one of the vilest, most loathsome of characters. He must be a liar, a reprobate, and, in short, a consummate villain that will break all the commands of God to obtain the object of his pursuit. He does not rush to destruction alone, but like his great original, drags others along with him to perdition. The Apostle, in speaking of the vice of licentiousness, says it is a sin committed against the

body. Though sin of every species has a tendency to destroy life, yet none are so mortal as that to which the Apostle refers, as it strikes directly at the foundation of the constitution. It would be easy to show that licentiousness and intemperance lead directly, even with respect to the body, to certain death.

With regard to the vice of intemperance or drunkenness, the latter part of the 23d chapter of Proverbs contains a forcible description of its effects. The writer describes him who "tarries long at the wine" as one "that lieth down in the midst of the sea, or he that lieth on the top of a mast." That is, "thou wilt sottishly run thyself into the extremest hazards without any apprehension of danger, being no more able to direct thy course than a pilot who slumbers when the ship is tossed in the midst of the sea, no more able to take notice of the perils thou art in than he who falls asleep where he was sent to keep watch."

The writer of the book of Proverbs goes on in his description: "They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not. When shall I awake? I will seek it yet again." There is great beauty and energy in the conciseness of the original. What is rendered "I was not sick," some commentators say should be rendered "I was not sensible of it." The next clause should be, "They have mocked me, and I knew it not." How striking and instructive a portrait is this of the stupid insensibility of a drunkard! Mr. Prior, in his Solomon, has well expressed it in the following lines. There are, says he,

..... "yet unnumbered ills that lie unseen
In the pernicious draught: the word obscene
Or harsh (which once elanced must ever fly
Irrevocable); the too prompt reply,
Seed of severe distrust and fierce debate,
What we would shun, and what we ought to hate.
Add, too, the blood impoverished, and the course
Of health suppressed by wine's continued force.
Unhappy man! whom sorrow thus, and rage,
To different ills alternately engage!
Who drink, alas! but to forget, nor sees
That melancholy sloth, severe disease,
Memory confused, and interrupted thought,
Death's harbingers, lie latent in the draught,
And in the flowers that wreath the sparkling bowl
Fell adders hiss, and poisonous serpents roll."

ROMANS,
Chap. iii:
verse 20.

PSALM
li:
verse 3.

ACTS,
Chap. xvi.
verse 30.

ROMANS,
Chap. vii:
verse 24.



ROMANS,
Chap. vii:
verse 9.

LUKE,
Chap. xviii:
verse 13.

PSALM
xli:
verse 4.

LUKE,
Chap. xv:
verse 21.

THE AWAKENED SINNER.

The sinner convicted of breaking God's law, is alarmed; he casts off his sins and endeavors to flee from the wrath to come.

The sinner wakened to his state of sin, With penitence another life would now begin. *Pride* lowers her plumage and would fain depart, *Deceit* and *Anger* leave the contrite heart, *Licentiousness* and all its kindred train,

Can o'er his nature no longer reign; *Satan* himself must his vile scepter yield, And vanquished and reluctant leave the field, While the pure spirit, bringing heavenly love, Broods o'er the penitent, a spotless dove.

The sinner, by the light of the Divine Spirit, sees that he has broken all the commandments of God; the angel of justice lifts the sword against him; alarmed, he leaves off his connection with various sins, and they are departing from him. *Pride* lowers her plumage; *Deceit* and *Anger* he no longer harbors; *Licentiousness*, *Intemperance*, and other vices he casts off. Thus exercising repentance, the sacred influence of the Divine Spirit descends upon him,

while *Satan*, the Prince of Darkness, finding he can no longer control his mind, is departing from the scene.

By some providential occurrence, or by his word applied with the demonstration of his spirit, God touches the heart of him who is passing along, secure in his sins, unconcerned as to what will befall him in a future world. Light breaks in upon his mind, and the inward spiritual meaning of the divine or moral law of God begins to flash upon

him. He perceives that "the commandment is exceeding broad," and that "nothing is hid from the light thereof." He is convinced that every part of it relates not barely to outward sin or obedience, but to what passes in the secret recesses of the heart, which no eye but God's can penetrate.

The truly convicted sinner not only hears "Thou shalt not kill," according to the letter of the law, but also hears God speak in thunder tones, "He that hateth his brother is a murderer." If the law says, "Thou shalt not commit adultery," the voice of the Lord sounds in his ears, "He that looketh upon a woman to lust after her, hath committed adultery with her already in his heart." And thus at every point he feels the word of God "quick and powerful, sharper than a two-edged sword." It "pierces even to the dividing asunder of his soul and spirit, his joints and marrow." And so much the more because he is conscious to himself of having neglected so great salvation; of having trodden under foot the Son of God, who would have saved him from his sins, and counted the blood of the covenant an unholy, a common un sanctifying thing.

As the convicted sinner knows "all things are naked and open to the eyes of Him with whom we have to do," so he sees himself naked, stripped of the fig-leaves which he had sewed together, of all his poor pretences to religion and virtue, and his wretched excuses for sinning against God. His heart is laid bare, and he sees it is all sin, "deceitful above all things and desperately wicked;" he feels that he is corrupt and abominable; that he deserves to be cast off from God forever; that "the wages of sin is death."

The delusive rest and false peace of the sinner are ended by the proper discovery of the broken law. Pleasures once loved delight him no more. He feels the anguish of a wounded spirit. He finds that sin let loose upon the soul, (whether it be pride, anger, or evil desire; whether self-will, malice, envy, revenge, or any other,) brings misery.

He feels sorrow of heart for blessings he has lost, and the curse which has come upon him; remorse for having thus destroyed himself, and despised God's mercies; fear, from a lively sense of the wrath of God, and the consequences of his wrath, of the punishment which he has justly deserved, and which he sees hanging over his head; fear of death, as being to him the gate of death eternal; fear of the devil, the executioner of the wrath and righte-

ous vengeance of God; fear of men, who, if they were able to kill his body, would thereby plunge both body and soul into hell; fear, sometimes arising to such a height that the poor guilty soul is terrified with every thing, with nothing, with shades, with a leaf shaken by the wind. Sometimes it may approach to the brink of despair, causing him to cry out, like one of old, "The spirit of a man may sustain his infirmities, but a wounded spirit who can bear?"

The ordinary method of the spirit of God is to convict sinners by the law, for by it "is the knowledge of sin." It is more especially this part of the word of God which is quick and powerful, full of life and energy, "and sharper than any two-edged sword." This in the hand of the great Jehovah, and of his Messengers, pierces through the folds of a deceitful heart, and "divides asunder even the soul and the spirit." By this the sinner is discovered to himself, and he sees that he is wretched, and poor, and miserable, and blind, and naked. The law which he has broken flashes conviction on every side; his mouth is stopped, and he stands guilty before God.

The sinner who is properly convicted of his transgressions, forsakes, or endeavors to put away, all his sinful associations and companions. Instead of pride there is now humility. He has been in the habit of thinking much of himself, of his natural or acquired abilities; his sins, or rather foibles as he calls them, he thinks are not of much moment, his good deeds far overbalancing them, and he may even scorn to ask any favors either of God or man. But now, in the light of the divine law, he sees that he is a wretch, undone, unless God has mercy on him; and instead of priding himself on account of his good deeds, he loathes and abhors himself, on account of his sins, in dust and ashes, crying out, "God be merciful to me a sinner."

Formerly deceit nestled in his bosom, deceiving himself and those about him, thinking himself to be something when he was nothing, saying, "peace, peace," when God says there is no peace. This serpent, Error, now departs, while the light of the Divine Spirit is upon him. Anger, malice, revenge, and other hateful passions, in which he formerly indulged, he puts from him, and wishes from his heart that God would create a new spirit within—love to his fellow men, and love and forgiveness for his enemies. Intemperance, licentiousness, and other beastly vices he discards, and shuns the very appearance of evil.

ISAIAH,
Chap. xliv :
verse 22.

JEREMIAH,
Chap. xxxiii :
verse 8.

HEBREWS,
Chap. viii :
verse 12.

ROMANS,
Chap. iv :
verses 7, 8.



2 CORINTH'NS,
Chap. v :
verse 18.

MICAH,
Chap. vii :
verse 18.

LUKE,
Chap. xv :
verse 20.

1 JOHN,
Chap. ii :
verse 12.

THE PARDONED SINNER.

The sinner is pardoned by the blood of the Cross.—Faith, Hope, and Peace are his companions.—The influence of the Divine Spirit descends upon him.

BENOLD the pardoned sinner with a band
Of forms angelic, grouped on either hand.
Faith clasps the cross, and to the brightening
skies,
Waiting the promise, lifts expectant eyes.
There, smiling, radiant Hope her anchor bears,

And Peace, the olive branch, her emblem, wears,
While o'er them softly broods the Heavenly Dove,
Emblem of peace, and purity, and love.
Faith, Hope, and Love, best boons to mortals given,
To brighten earth, and smooth the path to
Heaven.

The sinner, after being weighed down by a sense of his sins and transgressions, despairs of any help or relief, excepting from God. He hears of salvation by Jesus Christ. Faith springs up within that God will pardon and deliver him, if he will forsake his sins. Looking at

the cross of Christ, his soul is melted in contrition; the burden of sin is removed, he feels his sins are forgiven; the hope of present and eternal salvation springs up in his soul. These two Christian graces are represented in the engraving by two female figures. Faith stands at

the right hand of the pardoned sinner, embracing the cross, with her eyes lifted upward; Hope, with her anchor, is at his left; Peace, with her olive-branch, follows her heavenly companions Faith and Hope. The Dove, an emblem of the Holy Spirit, is seen above.

Dr. Scott, in commenting on the Pilgrim's Progress, where Christian loses his burden when he came up with the cross, says: "Divine illumination, in many respects, tends to quicken the believer's hopes and fears, and to increase his earnestness and diligence; but nothing can finally relieve him from his burden except the clear discovery of the nature and glory of redemption. With more general views on the subject, and an implicit reliance on the mercy of God through Jesus Christ, the humblest sinner enters the way of life. * * *

When in this divine light the soul contemplates the Redeemer's cross, and discerns more clearly his love to lost sinners in dying for them, the motive and efficacy of his intense sufferings, the glory of the divine perfections harmoniously displayed in this surprising expedient for saving the lost, the honor of the divine law and government, and the evil and desert of sin most emphatically proclaimed, even in pardoning transgressors and reconciling enemies, and the perfect freeness and efficacy of this salvation, then 'his conscience is purged from dead works to serve the living God,' by a simple reliance on the atoning blood of Immanuel."

The plain scriptural notion of justification is the *pardon* and forgiveness of the sinner. God the Father, for the sake of the redemption made by the blood of his son, "showeth forth his righteousness [or mercy] by the remission of sins that are past." Paul declares, "Blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord will not impute sin." To him who is forgiven, God will not impute sin to his condemnation.

He will not condemn him on that account, either in this world or in that which is to come. His sins, all his past sins, in thought, word, and deed, are covered, are blotted out, shall not be remembered or mentioned against him any more than if they had not been. God will not inflict on the sinner what he deserved to suffer, because the Son of his love hath suffered for him.

Christian faith, through which the sinner is pardoned, is not only an assent to the whole gospel of Christ, but also a full reliance on the blood of Christ—a trust in the merits of his life, death, and resurrection, a reliance on him as our atonement, and our life as given for us and living in us. It is a confidence which a man hath in God that, through the merits of Christ, his sins are forgiven, and he reconciled to the favor of God. The best guide of the blind, and the surest light of them that are in darkness, the most powerful instructor of the foolish, is faith. But it must be such a faith as is mighty through God to the pulling down of strongholds, "to the overturning all the prejudices of corrupt reason, all the false maxims revered among men, all evil customs and habits, all that wisdom of the world which is foolishness with God; as casting down imaginations, [reasonings,] and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ."

Those that have the true faith, have strong consolation through Hope. The Spirit beareth witness in their hearts that they are the children of God. It is the same Spirit who works in them that clear and cheerful confidence that their heart is upright toward God; that good assurance that they now do, through his grace, the things that are acceptable in his sight; that they are now in the path which leadeth to life, and shall, by the mercy of God, endure therein to the end. It is he who giveth them a lively

expectation of receiving all good things from God, a joyous prospect of that crown of glory which is reserved in heaven for them. By this anchor, a Christian is kept steady in the midst of this troublesome world, and preserved from striking on either of those fatal rocks Presumption or Despair.

"Every one," saith St. John, "who hath this hope, purifieth himself, even as he is pure." It is his daily care, by the grace of God in Christ, and through the blood of the covenant, to purge the inmost recesses of his soul from the lusts that before possessed and defiled it; from uncleanness, and envy, and malice, and wrath; from every passion and temper that is after the flesh, that either springs from or cherishes his native corruption, as well knowing that he whose very body is the temple of God ought to admit nothing into it common or unclean, and that holiness becometh the house forever where the spirit of holiness designs to dwell.

"The peace of God," which God can only give, and the world can not take away; the peace which "passeth all understanding," all (barely) rational conception, being a supernatural sensation, a divine taste of "the powers of the world to come," such as the natural world knoweth not, how wise soever in the things of this world; nor indeed can he know it in his present state, "be-

cause it is spiritually discerned." It is a peace that banishes doubt, all painful uncertainty, the Spirit of God bearing witness with the spirit of a Christian that he is a child of God. And it vanquishes fear, all such fear as has torment, the fear of the wrath of God, the fear of hell, the fear of the devil, and, in particular, the fear of death; he that hath the peace of God, desireth that it were the will of God "to depart and be with Christ."

Whenever the peace of God is fixed in the soul, there is also "joy in the Holy Ghost." Joy wrought in the heart by the Holy Ghost, by the ever-blessed Spirit of God. He that worketh in us that calm, humble rejoicing in God through Jesus Christ, "by whom we now have received the atonement," the reconciliation with God that enables us boldly to confirm the truth of the Psalmist's declaration, "Blessed is the man [or rather happy] whose unrighteousness is forgiven, and whose sin is covered." He it is that inspires the Christian soul with that ever-solid joy which arises from a consideration that he is a child of God, and gives him to "rejoice with joy unspeakable in the hope of the glory of God;" hope both of the glorious image of God, which is in part, and shall be in full, "revealed in him," and of that crown of glory that shall not fade away, reserved in heaven for him.

2 PETER,
Chap. i:
verses 5, 6, 7.

1 CORINTHI'NS
Chap. i:
verse 30.

1 THESS.
Chap. v:
verse 23.

1 CORINTHI'NS,
Chap. i:
verse 2.



1 JOHN,
Chap. i:
verse 7.

JOHN,
Chap. xvii:
verse 17.

2 CORINTH'NS,
Chap. vii:
verse 1.

MATTHEW,
Chap. v:
verse 48.

THE SANCTIFIED CHRISTIAN.

The Christian filled with the influence of the Spirit, adds to his faith, virtue, etc. Sins of various kinds, personified by unclean animals, lie dead at his feet.

BEHOLD, in life the Christian sanctified,
Strengthened by faith, by fiery trials tried,
He dreads no more temptations fearful night,
But moves at liberty in God's own light;
He walks with Faith, who, with her heavenly ray,
Sustains his soul, and brightens all the way;

He walks with knowledge; Heavenly wisdom true
Inspires his courage, brings his foes to view.
He lives with Godliness inspiring fear,
A filial fear of God, and love sincere;
Brotherly kindness unto all he shows,
And charity, forgiving all his foes.

The sanctified Christian walks at liberty in the keeping of God's commandments. The influence of the Divine spirit is shed abroad upon him, and he adds to his faith, virtue; and to virtue, knowledge; and to knowledge, temper-

ance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. Having the love of Christ within, the true Christian overcomes the evil passions by

which he is beset; indeed they lie dead at his feet.

The sanctified Christian has that Faith which has led him to embrace the whole Gospel of Jesus Christ, and has that virtue, or courage and fortitude, which enables him to profess Christ before men, even in times of fiery persecution, and at the hazard of life itself. He has knowledge, that true wisdom by which his faith is increased and his courage directed, preserving it from degenerating into rashness. The knowledge or wisdom he receives immediately from above, in answer to prayer; for if he lacks wisdom, God has promised to give it to him. The Christian is temperate in all things, and makes a proper and limited use of all earthly enjoyments, keeping every sense under proper restraint, and never suffering the animal part to subjugate the rational; he bears all trials and difficulties with an even mind, enduring in all, and persevering through all.

The true Christian has godliness, or piety toward God, a deep reverential fear, not only worshiping God with every becoming outward act, but adoring, loving, and magnifying him in the heart, worshiping him in spirit and truth. He feels a spirit of love toward his fellow-men, especially a spirit of brotherly kindness to all of Christ's flock, of whatever name, feeling a spirit of union as a member of the same heavenly family. He has charity, love to the whole human race, even to persecutors. True religion is neither selfish nor insulated; it rejoices with those that rejoice, and weeps with those that weep. Possessed of these graces, the Christian is rendered active in all Christian duties, and is faithful in every good word and work.

"But he that lacketh these things," says the Apostle, "is blind and can not see afar off, and hath forgotten that he was purged from his sins." "He, whether Jew or Gentile," says a cele-

brated commentator, "who professes to have faith in God, and has not added to that faith fortitude, knowledge, temperance, patience, godliness, brotherly kindness, and universal love, is blind; his understanding is darkened, and can not see afar off, . . . shutting his eyes against the light, winking, not able to look truth in the face, nor to behold that God whom he once knew was reconciled to him; and thus it appears that he is wilfully blind and hath forgotten he was purged from his old sins; has, at last, through his non-improvement of the grace he has received from God, his faith ceasing to work by love, lost the evidence of things not seen, for, having grieved the Holy Spirit by not showing forth the virtues of him who called him into his marvelous light, . . . darkness and hardness having taken the place of light and filial confidence; he calls his former experience into doubt, and questions whether he has not put enthusiasm in the place of religion. By these means his hardness and darkness increase, his memory becomes indistinct and confused, until, at length, he forgets the work of God on his soul!

The Apostle exhorts his brethren to "give diligence to make your calling and election sure; for if ye do these things ye shall never fail." By which it appears that if the Christian is careful and diligent to work out his salvation by adding to his faith, virtue, etc., he will never stumble or fall. "He who does not, by good works, confirm his calling and election, will soon have neither; although no good works ever did purchase, or ever can purchase the kingdom of God, yet no soul can expect to see God who has them not. But if you give diligence, and do not fall, an abundant, free, honorable, and triumphant entrance shall be ministered into the everlasting kingdom of our Lord and Savior Jesus Christ.

"Sanctification, that work of God's

grace by which we are renewed after the image of God, is set apart for his service, and enables us to die unto sin and live unto righteousness; it must be carefully considered in a twofold light: 1. As an inestimable privilege granted us from God; and, 2d, as an all comprehensive duty required of us by his holy Word. It is distinguished from justification thus: Justification changeth our state in law before God as a judge; sanctification changeth our heart and life before him as our Father; justification precedes, and sanctification follows as the fruit and evidence of it."

Justification removes the guilt of sin; sanctification conforms us to his image. Sanctification is a divine and progressive work. It is an internal work, not consisting in external profession or bare morality; it is a necessary work as to the evidence of our state, the honor of our characters, the usefulness of our lives, the happiness of our minds, and the enjoyment of God's presence in a future world. The sanctified Christian has a holy reverence, earnest regard, and patient submission to the will of God. Hence, Archbishop Usher said of it, "Sanctification is nothing less than for a man to be brought to an entire resignation to his will, to the will of God, and to live in the offering up of his soul continually in the flames of love and as a whole burnt offering to Christ."

The doctrine of sanctification, or Christian perfection, has been a subject of some controversy in the Christian world, some asserting, others denying it; much of it, however, has been a controversy about words. Mr. Wesley, perhaps one of the strongest advocates of Christian sanctification, or perfection, says, in his sermon on Perfection, when speaking of the perfection of angels, "It is not possible for man, whose understanding is darkened, to whom mistake is natural as ignorance, who can

not think at all, but by the mediation of organs which are weakened and depraved, to apprehend things distinctly, and to judge truly of them. . . . In consequence hereof, his affections, depending on his understanding, are variously disordered. . . . It follows that no man, while in the body, can possibly attain to angelic perfection.

"Neither can any man, while he is in a corruptible body, attain to Adamic perfection. Adam, before his fall, was undoubtedly as pure, as free from sin, as ever the holy angels. In like manner his understanding was as clear as theirs, and his affections as regular. . . . But since man rebelled against his God, the case is widely different. . . . The highest perfection which man can attain while the soul dwells in the body does not exclude ignorance and error, and a thousand other infirmities. A thousand infirmities will attend my spirit, till it returns to God who gave it. And, in numberless instances, it comes short of doing the will of God, as Adam did in Paradise; hence the best of men may say from the heart

'Every moment, Lord, I need
The merit o' thy death.'

for the innumerable violations of the Adamic as well as the angelic law. . . . Love is [now] the fulfilling of the law which is given to fallen man. This is now, with respect to us, the perfect law. But even against through the present weakness of our understanding, we are continually liable to transgress. Therefore every man living needs the blood of the atonement, or he could not stand before God."

The Apostle Paul may be considered as an eminent example of a sanctified Christian. As far as we can discover, he appears to have done his whole duty after his conversion. Near the close of his life, he says, "I have fought a good fight, I have finished my course, I have kept my faith;" as if he had said, in allusion to the Grecian games, I have struggled hard, and have overcome; I have started for the prize, and have come up to goal, outstripping all my competitors and have gained the prize. I have kept the rules of the spiritual combat and race, and thus, having contended lawfully and conquered in each exercise, I expect the prize. All these assertions of St. Paul we are bound to believe are strictly true.

GENESIS,

Chap. i:
verse 3.

PSALM

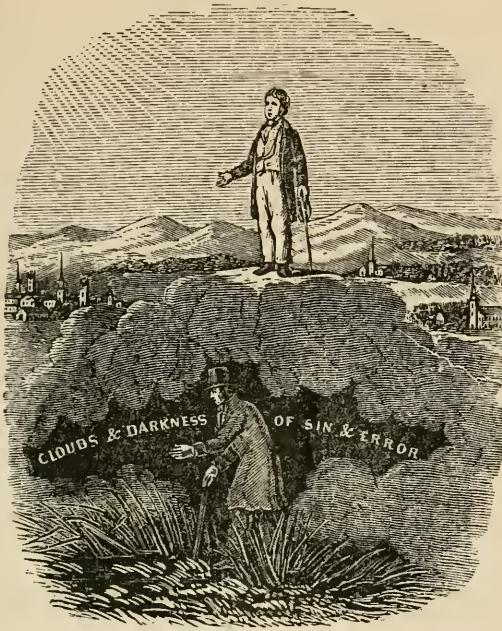
xxvii:
verse 1.

PROVERBS,

Chap. iv:
verse 18.

JOHN,

Chap. i:
verse 9



PROVERBS,

Chap. iv:
verse 19.

JOHN,

Chap. iii:
verse 19.

JOHN,

Chap. xii:
verse 35.

JEREMIAH,

Chap. xiii:
verse 16.

SUNLIGHT AND DARKNESS.

. . . Walketh in darkness and knoweth not whither he goeth.
1 John XI: 11.—Lead me to the Rock that is higher than I.
Ps. LXI: 2.—In thy light shall we see light. Ps. XXXVI: 9.

SEE the two travelers, above, below;
One safely walks in sunlight's radiant glow;
He mounts the upland path, and brightly rise
New scenes of beauty to his raptured eyes.
Fair cities, villages, and smiling fields
With flocks and herds, the glowing landscape
yields,
And onward still, through light he takes his
way

To the broad sunshine of eternal day.
While he who walks below, nor seeks the light,
Dwells in the gloom and shadows of the night,
With fogs above, and pitfalls sunk around,
He gropes along o'er sloughs and miry ground.
Heeds not the call that bids him seek the way
That leads to sunlight and eternal day;
Where walk God's children, living in the light,
But blind and willful, perishes in night.

Here are two travelers, one standing on elevated ground, the other in the marsh or swamp below. The first is in the sunlight, by which he beholds the fair face of nature rejoicing every-where in the bright beams of day. He has just emerged from a dark and lonesome

valley, and is filled with delight as he views the prospect before him. In one direction he beholds a splendid city; on the other, beautiful villages, the flocks and herds dotting the landscape, with the green forest, the waving fields of grass and flowers. Below is seen the

other, inclosed in a fog or cloud so dense that the sunlight is, in a great measure, excluded. He wanders about in the midst of bogs and miry swamps, bewildered, and knowing not in what direction he is going.

The same sun shines above both, but the latter chooses to pursue his own way in the low grounds, which he has traversed ever since his first recollection. He has been invited to take another course, and travel up into the highlands, where he can find a better country, where the light of the sun is not obscured, and where he will find firm and steady footing. He turns a deaf ear to all advice and entreaty; he pursues his chosen way, he wanders and stumbles amid bogs and miry places, and finding no sure footing, finally perishes in darkness, amid the stagnant waters.

The sunlight may represent the light of God's truth, and the sun, Deity itself. "God is Light," says an inspired writer, "and in him is no darkness at all." He is the source of all knowledge, wisdom, holiness, and happiness, and having no darkness he has no ignorance, no imperfection, no sinfulness, no misery. LIGHT is the purest, the subtle, the most useful, the most diffuse of all God's creatures, and is, therefore, a good emblem of the truth, perfection, purity, and goodness of the Divine Being.

"God is to the human soul," says a celebrated writer, "what the sun is to the natural world, without which, terror and death would prevail." Without an indwelling God, what is religion? Without his all-penetrating and diffusive light, what is the soul of man? Religion would be an empty science, a dead letter, a system unauthorized and uninfluencing, and the soul a trackless wilderness, a howling waste, full of evil, of terror, and dismay, and ever racked with realizing anticipations of future successive and permanent misery.

The soul that lives and moves in the light of God's countenance is truly in an

elevated position. While others are groveling in the darkness of sin and error, he looks upward and around him; his vision is extended; he beholds the goodness of God about him. By an eye of faith he sees the New Jerusalem, the City of God, the fair fields of Paradise, the Tree of Life, whose leaves are for the healing of the nations, and the mansions of the blessed.

Darkness is the absence of light, and may well signify ignorance, sin, and misery. Even the heathen, who are without the written revelation of God, assign to the wicked after death a region of darkness, in which they roam about unhappy forever, while the righteous live and move in the bright sunshine of an eternal day. It is stated that the wicked love darkness because their deeds are evil, like the beasts of prey who hate the sunlight, but when the shades of night appear, creep forth from their dens to ravage and destroy.

"Happy for the world," says an elegant writer, "were these the only destroyers that walk in darkness. But, alas! there are savages in human shape, who, muffled in shades, infest the abodes of civilized life. The sons of violence make choice of this season to perpetrate the most outrageous acts of wrong and robbery. The *adulterer* waiteth for twilight, and baser than the villain on the highway, betrays the honor of his bosom friend. Now faction forms her close cabals, and whispers her traitorous insinuations. Now rebellion plants the accursed plots, and prepares the train to blow the nation to ruin. Now, crimes which hide their odious heads in the day haunt the seats of society, and stalk through the gloom with audacious front." Now the wretched creatures who infest our populous places crawl from their lurking places to wallow in sin, and spread contagion and death during the shades of darkness.

He that walks in the darkness of sin knoweth not whither he goeth, for that

darkness hath blinded his eyes. Being in the quagmire, even that which seems firm earth trembles beneath him. He is deceived when about to put his foot on what appears a firm foundation; it sinks beneath his feet; he gets deeper in the mire, and, unless God interposes, he will sink to rise no more.

Almost all forms of false religion thrive most when enveloped in darkness and obscurity. The *mysterics* or the secret rites of the pagan religion were carefully concealed from the knowledge of the vulgar or common people. They are supposed to have originated in Egypt, perhaps the oldest country in the world, and the native land of idolatry. In this nation their kings were engrafted into the priesthood, a body of men who ruled predominant. They possessed a third part of the land of Egypt. The sacerdotal office was confined to one tribe, and was transmitted from father to son. All the orientals, but especially the Egyptians, delighted in dark and allegorical doctrines, every maxim of morality, every tenet of theology and philosophy was wrapt up in a veil of darkness and obscurity.

The religion of the ancient Europeans was that of Druidism. Their priests, who were called *Druids*, had the greatest influence over the minds of the people. They had no temples, but they worshipped their gods in the same dark consecrated grove in which the common

people were not allowed to enter. Their chief sacrifices were human victims, supposed to have been prisoners of war.

In more modern times the leaders of a certain system of faith have mostly chosen to conceal many of their movements amid clouds of obscurity and darkness. A new revelation, or superior light, is now given, if we are to credit their testimony, by communications direct from the spiritual world. But to receive them we must enter into literal darkness, and by listening to feeble rappings, spell out truth.

How different from all these clouds and mists of obscurity and darkness is the sunlight of God's truth. All, as far as can be, is open and plain; no concealment nor disguise. It commends itself to the conscience of every one in the sight of God. It lights up this dark world; the dark shadowy gloom of night is dispelled, the terror of death is taken away, a prospect of a bright future is opened before him, and he may say, with the poet,

"And darkness and doubt are now flying away,

No longer I roam in conjecture forlorn;
So breaks on the traveler, faint and astray,

The bright and balmy effulgence of morn.
See truth, love, and mercy, in triumph descending,

And nature all glowing in Eden's fair bloom!
On the cold cheek of death smiles and roses
are blending,

And beauty immortal awakes from the tomb."

MICAH,
Chap. vii:
verse 8.

PSALM
lxxxii:
verse 3.

PROVERBS,
Chap. viii:
verse 15.

PSALM
lxxxix:
verse 14.



JOB,
Chap. xxxi:
verse 6.

PROVERBS,
Chap. xvi:
verse 11.

PROVERBS,
Chap. xl:
verse 1.

PROVERBS,
Chap. x:
verse 7.

JUSTICE.

Just balances shall ye have. Lev. XIX: 36—Of whose hand have I received any bribe? Sam. XII: 3.—Remove violence and execute judgment and Justice. Ezek. XLV: 9.

Justice aloft, an even balance bears,
With naked sword she no offender spares;
No splendors bright can blind her honest sight,
No tempting bribes can lure her from the right.

When heaven-born Justice spreads o'er earth
her sway,
The wicked hide in that auspicious day;
Justice divine, the attribute of heaven,
Tempered with mercy, now to mortals given.

Justice is usually represented by a female figure, having a pair of balances in one hand and a sword in the other. In the engraving she is depicted as trampling under her feet a person who is holding up a bag of gold, to attract her attention and favor. The pair of scales which the female holds up in her right hand, shows that justice carefully weighs both sides of a cause. It is her office to punish crimes, therefore she wears a sword. She is not to be bought, therefore she tramples under her feet him who would offer her a bribe.

Justice is an attribute of Deity, and it is that perfection whereby he is infinitely righteous and just, both in himself and in all his proceedings with his creatures. It has been defined thus: "The ardent inclination of his will to prescribe equal laws, as the Supreme Governor, and to dispense equal rewards and punishments." Among men, Justice may be defined that virtue which impels to give every person what is his due, and comprehends the practice of every virtue which reason prescribes or society should expect; our duty to

our Maker, to each other, and to ourselves is fully answered, if we give them what we owe them.

Justice has been held in esteem among all nations, and many examples of this virtue have been handed down to us on the page of history. Alexander Severus, one of the Roman emperors, was distinguished for his love of justice. In his military expeditions, he visited the tents of his soldiers to ascertain if any of them were absent. If he found that they had left the camp only to plunder, he inflicted punishment upon them for their rapacity, and concluded his reprimands by asking them "if they would like to be plundered in the same manner?" It was likewise his custom, whenever he punished an officer, either military or civil, to address the sufferer either in person or by the officer who was to see the sentence executed, with this equitable caution: "Do nothing to another which you would be unwilling should be done to yourself." For this golden rule, which he borrowed from the Christians, he had such an uncommon veneration, that he ordered it to be engraved in large capitals over the gate of his palace, and on the doors of many other public buildings.

Themistocles once declared, in a full assembly of the people, that he had a project of the greatest public utility, but its success depended on secrecy, and he desired that they should appoint a person to whom the secret could be confided. Aristides, surnamed "the Just," was chosen, as the whole assembly believed in his prudence and honesty. Themistocles, therefore, having taken him aside, informed him that the project he had conceived was to burn the fleet of the Grecian States, which then lay in a neighboring port, adding that, by this means, Athens would become absolute mistress of the sea and the umpire of all Greece. After this explanation, Aristides returned to the assembly, and informed them that if they carried

out the project of Themistocles, they would obtain the supreme power, but, at the same time, nothing could be more unjust or dishonorable. To their lasting honor, the people unanimously voted that the project should be abandoned.

Zuleucus, lawgiver of the Locrians, made a law that adultery should be punished with the loss of both the offender's eyes; and it fell out so unhappily that his own son was the first to commit that crime, and, that he might at once express the tenderness of a father and the uprightness of a judge, he caused one of his son's eyes to be put out and one of his own. Philip of Macedon, being urged to interpose his credit and authority with the judges, in behalf of one of his attendants, whose reputation, it was said, would be totally ruined by a regular course of justice, "Very probably," replied the king, "but of the two, I had rather he should ruin his reputation than I mine."

One of the most remarkable instances of impartial justice, on record, was exhibited by Brutus, the Roman Consul. Rome, at that time being a Republic, was governed by consuls. A conspiracy was formed by Tarquin, among the young nobility, to destroy the government and to make him king. This plot was discovered, and the brave and patriotic Brutus had the mortification and unhappiness to discover that two of his sons were ringleaders. His office was such that he was compelled to sit in judgment upon them; but he, nevertheless, amid the tears of all the spectators, condemned them to be beheaded in his presence. The most powerful feelings of natural affection were overruled by a sense of his duty as an impartial judge. "He ceased to be a father," says an ancient author, "that he might execute the duties of a consul, and chose to live childless rather than to neglect the public punishment of a crime."

Near the beginning of this century, one of the West India islands was so badly governed, that murder and assassination were of daily occurrence. During the revolution of that period, the island fell under the possession of the British, when the commander forthwith gave notice that every murderer would be punished with death.

Soon after, a woman, in an affray, stabbed a soldier to the heart, and then fled to a church, claiming and expecting, according to the old customs, priestly protection. The Governor sent a file of soldiers for her arrest; but the populace resisting, he ordered out a larger body, at the same time declaring he would call out all the troops on the island, if otherwise he should be unable to effect his object.

The miserable wretch was seized, brought before him, and tried on the spot; but remained defiant, expecting to escape punishment. Fixing his eyes upon her, at the same time pointing up to the sun, then past the meridian, he exclaimed, with a loud voice, "Prisoner, do you see yonder sun? I take my oath before God, *you shall never see it set!*" True to the letter, the unhappy woman suffered the penalty of the law before the setting of the sun. This summary execution of justice inspired such a salutary terror to evil doers, that no more murders were committed while the British had possession of the island.

The peace of society dependeth on justice; the happiness of individuals on the safe enjoyment of all their possessions.

Keep the desires of thy heart, therefore, within the bounds of moderation; let the hand of justice lead them right.

Cast not an evil eye on the goods of thy neighbor; let whatsoever is his property be sacred from thy touch.

Let not temptation allure, nor any provocation excite thee to lift up thy hand to the hazard of his life.

Defame him not in his character; bear not false witness against him.

Corrupt not his servant to cheat or forsake him; and the wife of his bosom, O, tempt not to sin.

In thy dealings with men, be impartial and just; and do unto them as thou wouldst they do unto thee.

Be faithful to thy trust, and deceive not the man that relieth upon thee; be assured it is less evil in the sight of God to steal than to betray.

Oppress not the poor, and defraud not of his hire the laboring man.

When thou sellest for gain, hear the whisperings of conscience, and be satisfied with moderation; nor from the ignorance of the buyer make advantage to thyself.

Pay the debts which thou owest; for he who gave thee credit relied upon thy honor; and to withhold from him his due is both mean and unjust.

Finally, O son of society, examine thy heart; call remembrance to thine aid; and if in any of these things thou findest thou hast transgressed, take sorrow and shame to thyself, and make speedy reparation to the utmost of thy power."—*Economy of Human Life.*

PSALM

cxliv:
verse 7.

JOB,

Chap. v:
verse 19.

ACTS,

Chap. xii:
verse 7.

PSALM

Ixxii:
verse 12.



1 SAMUEL,

Chap. xvii:
verse 50.

ACTS,

Chap. vii:
verse 25.

2 KINGS,

Chap. vii:
verses 6, 7.

ISAIAH,

Chap. xlii:
verse 16.

THE UNEXPECTED DELIVERER.

The Lord knoweth how to deliver. 2 Pet. II: 9.—He sent from above, he took me out of many waters. Ps. XVIII: 16.

Lost, engulfed in the angry wave,
No human hand is near the wretch to save;
Fainter and fainter grows his parting breath,
Each struggle only brings him nearer death;
When lo! the Albatross upon her way,
Pauses, with sudden swoop, to seize her prey,
Dips in the foaming sea her dusky wings,
When with sudden hope he grasps and clings;

Upborne by her he floats upon the waves,
'Till some kind hand extends relief and saves.
O'erwhelmed in Life's dark sea, when hope
departs,
Some unexpected help, new life imparts;
Comes to the rescue, like the bird on rapid
wing,
To which, in joy, the sinking soul will cling.

The engraving represents a man in the ocean clinging to the albatross, who, endeavoring to fly from him, bears him up above the mighty waters, thus saving him from certain death. This most extraordinary circumstance appears to be well authenticated, and took place in the following manner: While a division of the 83d British regiment

was on its way to India, being at the time a short distance east of the Cape of Good Hope, one of the men was severely flogged for some slight offense; maddened at the punishment, the poor fellow was no sooner released than, in sight of all his comrades and the ship's crew, he sprang overboard.

At this time there was a high sea

running, and as the man swept on a stern all hope of saving him seemed to be gone. Relief, however, came from a quarter totally unexpected. During the delay incident on lowering a boat, and while the crowd on the deck were watching the form of the soldier struggling with the boiling waves, and growing every moment less distinct, a large albatross, such as are always found in those latitudes, coming like magic, with an almost imperceptible motion, approached and made a swoop at the man, who, in the agonies of the death struggle, seized it, and held it firmly in his grasp, and by this means kept afloat until the boat reached him.

But for the assistance thus almost miraculously rendered, no power on earth could have saved the soldier, as, in consequence of the tremendous sea running, a long time elapsed before the boat could be manned and got down. In the meanwhile he was clinging to the bird, whose flutterings and struggles to escape bore him up. Who, after this, should despair? A raging sea, a drowning man, an albatross, what eye could see safety under such circumstances, or who will dare to call this chance? Is it not rather a lesson intended to stimulate faith and hope, and teach us never to despair, since in the darkest moment, when the waves dash, and the winds roar, and the mighty waters seem closing over our heads, "there may be an albatross near?"

"It has been remarked," says Mr. Buck, in his anecdotes, "that he who duly observes Divine providences, shall never want providences to observe; and certainly it becomes us, as rational creatures and true Christians, to contemplate the consummate wisdom and unbounded goodness of God in the various events which transpire. It is that there are many difficult texts in the Book of Providence which we can not easily elucidate; but even what we at present see, hear, and know should

lead us to admire Him who ordereth all things after the counsel of his own will, and to wait with patience till the day shall arrive when we shall be constrained to say, 'He hath done all things well.'"

Who would have anticipated that the greatest of modern religious reformations in England should have been effected by Henry VIII, a cruel and superstitious king, the worst enemy the reformation ever had; he, whom, by the force of arms and by the productions of the pen, opposed this great work, refuting those whom he could not persecute, and persecuting those whom he could not refute! Who would have thought that this monarch should first serve the work he intended to subvert, clear the way for the Reformation, and, by shaking off the Papal yoke, execute the plan of Providence, while he seemed to do nothing but satiate his voluptuousness and ambition!

How unexpected was it that Martin Luther, an obscure monk, could have surmounted the obstacles of his preaching in Germany; and that the proud Emperor, Charles V, who reckoned among his captives pontiffs and kings, could not subdue one poor monk! Who expected that the barbarous tribunal of the Inquisition, under whose despotic power so many nations trembled, should have been one of the principal causes of the reformation in the United Provinces of Holland.

All true Christians believe that there is an overruling Providence, who can make use of unlikely instruments to accomplish his purposes. The following is one among many well-authenticated occurrences which could be brought as an illustration of this truth. A poor but pious man, who obtained his living by carrying coal to market, was sometimes brought to extremities in supplying the wants of his family. On one occasion, being unable to sell his coal, he was obliged to return home

almost disheartened, as he had brought no food for his children. After they had retired for the night, the pious father went into a little place near his house, for prayer and meditation. While there, his mind was drawn out in a remarkable manner, as he was meditating on that passage in Habbakuk, "Although the fig-tree shall not blossom," etc., "yet I will rejoice in the God of my salvation." He was so absorbed in this subject, that he lost sight of all his difficulties and troubles.

When he returned to his cottage again, he was surprised to find his table loaded down with provisions. He could not obtain information who it was that sent them, and this remarkable occurrence was long a subject involved in wonder and mystery. Many years afterward, a miserly old man in the vicinity died, and it was generally observed that he was never known to have performed a single act of charity. This remark having been made one day in the hearing of an old servant woman, who had lived with him, she replied it was not strictly true, as on one occasion, many years before his death, her master called her up, and after enjoining strict secrecy, told her that he had suffered much in a dream, in which

he saw the family of the poor man who sold coal in a starving situation, and that he could not rest until he had relieved their sufferings. He told her to hurry on her clothes, take a large basket of provisions, make haste to the poor man's house, empty her basket on his table, answer no questions, but to return as quick as she could, and to tell no one what had occurred. Thus relief, or deliverance, came from an agent or source, albatross-like, totally unexpected.

A remarkable deliverance recently took place on the ocean, in the vicinity of the American coast. A large ocean steamer, during a violent storm, became disabled, and finally went down with all her treasures on board. A small Norwegian vessel weathered the storm, and at the time was sailing in a different direction. A small bird having flown once or twice against the face of the captain, was, according to ancient tradition or superstition of his countrymen, a token that he was sailing in a wrong direction; he therefore altered his course, came in sight of the sinking ship, and although a heavy sea was running, he saved many lives before she sank.

ISAIAH,
Chap. l:
verse 11

1 JOHN,
Chap. iv:
verse 1.

EPHESIANS,
Chap. iv:
verse 14.



EPHESIANS,
Chap. v:
verse 11.

2 PETER,
Chap. ii:
verse 19.

1 JOHN,
Chap. ii:
verse 22.

IGNIS-FATUUS, OR FALSE LIGHT.

Thou castest my words behind thee. Ps. L: 17.—Knoweth not whether he goeth. 1 John, II: 11.—Satan himself is transformed into an angel of Light. 2 Cor. XI: 16.

Through the gloom the traveler takes his way,
No moonlight beam imparts its guiding ray,
When sudden gleaming, through the gloom of
night,
The Ignis-fatuus bursts with delusive light,
Dazzled, enchanted, by the fitful ray,
The traveler casts his faithful lamp away;
Discards the book that might have been his
guide,
Pursues the phantom over wilds untried,

Through bogs and quagmires, still he stum-
bles on,
The illusive phantom glitters and is gone.
When mid the quagmires sinking down to death,
He bemoans his folly with his dying breath.
So many a phantom with delusive ray,
Through error's night, would lead our souls
astray;
But Heavenly truth, our lamp, a trusty friend,
A faithful guide, grows brighter to the end.

The Ignis-fatuus is a meteor or light that appears in the night over marshy grounds, supposed to be occasioned by phosphoric matter arising from decaying substances, or by some inflammable gas, sometimes vulgarly called Jack-o-lantern. Wonderful stories have been told of travelers being misled and bewil-

dered by following these lights, which moved from place to place when they were approached. These appearances have been observed from ancient times. Milton, in his *Paradise Lost*, thus describes the Ignis-fatuus:

A wandering fire,
Compact of unctuous vapor, which the night

Condenses, and the cold environs round,
 Kindled through agitation to a flame,
 (Which oft, they say, some evil spirit attends)
 Hovering and blazing with delusive light,
 Misleads th' amazed night-wanderer from his
 way,
 Through bogs and mires, and oft through
 pond, or pool,
 There swallowed up and lost, from succor far.

In passing through this dark world, the Father of our spirits has given us his Word as our guide-book, and has also given us the light, or lamp, of Reason, by which we are able to learn its contents. In the engraving, a traveler, seeing a luminous and perhaps a beautiful object before him, is attracted by it, and leaves the path in which he is traveling. He discards his guide-book, the Bible, throws down the lamp by which he has been able to discern his pathway, and follows the new light, or revelation, which now appears just before him. He is led into morasses, swamps, and quagmires in pursuit of his object; he wanders far away, gets among bogs, and perhaps perishes in the mire.

The above is a striking similitude of many of the new light theories which are continually springing up from age to age. The great object of Satan, the enemy of mankind, is to deceive, mislead, and destroy. For this purpose he transforms himself into an angel of light. In this disguise he deceived our first mother, by pretending that she should get a great increase of *light*—that is, *wisdom* and *understanding*—and by this means came sin and death into the world, and all our woe.

To effect the ruin of mankind, Satan being a "liar from the beginning," endeavors to lower our estimation of the Bible as the word of God, and finally to discard its doctrines and precepts. He at first proceeds in a covert way, and induces men to reject a part only as being of divine inspiration; then the whole is easily discarded, or thought to be inferior to the new light, or revelation, which ap-

pears elsewhere. The object of the enemy is now accomplished, the poor traveler is deceived. He now throws down the Bible, the only sure guide-book, and follows an *ignis-fatuus* into the mire and swamps of error and sin, where he sinks to rise no more.

To destroy the credibility of the Christian religion, Satan strikes at the divinity of Jesus Christ, and at the influences of the Holy Spirit. Our Lord proved his divinity by the miracles he performed; by the laying on his hands, he restored the sick to health. In imitation of this, in our age we have those among us who, by certain manifestations, the laying on of hands, etc., profess to heal the sick, and perform many wonderful acts. By the theory of this system, he that was in the beginning with God, and by whom all things were created, is stated to be but a mere man, and all the miracles which he performed were accomplished by the same power which they possess. He was inspired, so likewise are we; in a measure, we have the same power which he possessed to restore the sick to health.

It is a doctrine of Christianity that the Spirit of God operates upon the human soul, and transforms men into the image of Christ, who thus become Christians, or partakers of this divine nature. We have those among us, in our age, who claim power to transfuse their souls into that of others, and control all their acts, and even all their thoughts. In this particular, they claim, in effect, the same power which is possessed by the Spirit of God.

In addition to the foregoing, the followers of this new light, or revelation, in certain cases, claim the attribute of omniscience; they also profess to summon persons from another world, and converse with departed spirits or demons. Thus, the Deity worshiped by Christians is brought down to the level of poor sinful mortals, who contend that their revelations are like to his, and in

some respects they claim almost equal power.

Thus in these things, professing themselves to be wise, they become fools, walking in the light their own fires have kindled. It must, however, be confessed that many things have occurred in our day which remain totally unexplained. The depths of Satan are not fully known, and to what extent his power may be exhibited we know not; but it is our wisdom to follow no other light but that which proceeds from the Word of God.

The heathen oracles of antiquity, the soothsayers, the wizards, possessors of familiar spirits, and the spirit of divination mentioned in the Scriptures, the magicians of Egypt, ancient and modern, the fortune-tellers of the present age may all be comprised under one class. The oracle among the heathens was the answer which the gods were supposed to give to those who consulted them upon any affair of importance. It is also used for the god who was thought to give the answer, and for the space where it was given. Many of these answers were given in caves and subterraneous caverns; numerous and disagreeable ceremonies were enjoined on the priests or medium through which communications were made, such as sleeping in the fresh skins of beasts, etc.

The priestess of the *Delphic Oracle* in Greece, when placed over a fissure from which proceeded a sulphurous vapor, began to foam at the mouth, tore her hair and flesh, and the words uttered during her frenzy were put in verse and delivered as the answer of the oracle. At Dodona, the priestess foretold future events, by attentively observing the murmur of the sacred oaks, the voice of falling water, etc. In modern times, those through whom communications are made are first put asleep, or have their powers of mind or body stupified or paralyzed.

Those who have paid much attention to these subjects are divided in opinion.

Some suppose they are only the invention of jugglers; others believe that there is a diabolic agency employed in these matters. As this latter opinion can not be proved either impossible or unscriptural, it is no absurdity in believing in its correctness; indeed it is difficult to account for many things which stand recorded on the pages of history in every age, and of every nation, on other grounds. The existence and exercise of supernatural power, both good and bad, is acknowledged in every part of the Bible. All true Christians believe in the supernatural influence of the Divine Spirit. To what extent satanic power is suffered to exist on mind and matter we know not, but we are continually warned against its machinations.

The Apostle Paul says, "The SPIRIT speaketh expressly" of apostles in latter times, "giving heed to seducing spirits and doctrines of demons" (*i. e.*, dead men); he probably refers to Isaiah's prediction of men who should say, "Seek unto them that have familiar spirits; . . . should not a people seek unto their God, for the living to the dead?" Hence the prophet's injunction is peculiarly appropriate to us in these modern times: "*To the Law and to the Testimony*—if they speak not according to his word, it it because there is no light in them."

"All things," says a recent writer, "betoken that we are certainly on the first steps of a career of demoniac manifestations." Rejecting the Bible as *authority*; claiming for men inspiration in common with Christ and the Apostles, and of the same kind; regarding sin as but a small matter, merely as immaturity of development; setting aside all the Christian doctrines of a fall of angels and men from original holiness, of the depravity of man, the atonement of Jesus Christ, regeneration, pardon, etc., the system is beginning to be understood, though but half developed—"a

polytheistic pantheism, disguising, under the name of *Spirit*, a subtle but general materialism,"—a system which defines the soul as a substance not distinct from the body, but the result of corporeal organization.

It has been observed that the spirit-world of this system is like that of ancient Egypt, so distinguished for its magicians. The Egyptians divided the whole world into three zones: the first was the earth, or zone of trial; the second was the zone of the air, perpetually agitated by the winds and storms, and was considered as the zone of temporal punishment; the third was the zone of rest and tranquillity; these zones were divided into thirty-two departments, where the souls of the dead were to be distributed, etc.

Those professing to have received the new illumination or revelation, state there is a series of grand spheres, commencing with man's rudimental sphere in the flesh, and ascending in just gradation to the highest heavens. Each grand sphere comprises several secondary spheres or circles, and each secondary sphere or circle has several degrees, etc.

While claiming to supply the lacking evidence of immortality needed to convert infidels, those that follow this "new revelation" indirectly deny that the resurrection of Christ "brought life and immortality." Invoking the presence of many mediators, they deny the one mediator Christ, by whom alone we approach to God; claiming to be the heralds of millennial glory, yet, with few exceptions, denying "that blessed hope, even the glorious appearing of our great God and Savior, Jesus Christ."

"Mighty as the deep yearning of man-

kind in all ages to penetrate the tremendous secrets of the dead; mighty as the conception of departed worth, the unutterable longing of depraved hearts for the unforgotten, and the ecstatic delight of souls suddenly restored to converse with the idolized, whose loss made life a desert, they weave the spell of exciting novelty; they excite the vague presentiment of boundless discovery, and unveil a dazzling horizon of an elysium without a cross, where mankind shall be as gods, knowing good and evil. Drunk with this elixir, the millions surrender themselves to the implicit sway of—*what powers?* Powers unseen, powers aerial, under the masterly guidance of some one mind of fathomless ability, and fathomless guile.

A foreign divine, a few years since, in a lecture on religious subjects, stated that "there remains yet for the world, as the crowning delusion, a *lying imitation* of the kingdom and dispensation of the Spirit—such as the lawless Communist sects of the middle ages, in the Familists of a later day, and in the St. Simonians of our own, has attempted to come to the birth, though in each case the world was not ripe for it yet, and the thing was withdrawn for a time, to reappear in an after hour—full of false freedom, full of the promise of bringing all things into one, making war on the family," etc.

This adversary [the Antichrist of St. Paul] is not simply the *wicked* one, but the *lawless* one; and the mystery is not merely a mystery of iniquity, but of *lawlessness*. Law, in all its manifestations, is that which he shall rage against, making hideous misapplication of that great truth that "where the Spirit is, there is liberty."

HEBREWS,
Chap. x:
verse 33.

JEREMIAH,
Chap. ii:
verse 19.

PROVERBS,
Chap. iv:
verse 14.

2 PETER,
Chap. ii:
verse 22.



2 TIMOTHY,
Chap. iv:
verse 10.

JEREMIAH,
Chap. i:
verse 16.

REVELATION,
Chap. iii:
verse 15.

2 PETER,
Chap. ii:
verses 20, 21.

THE BACKSLIDER.

The Backslider, turning to his former sins, the Guardian Angel weeps. Satan approaches to resume his reign over him, while the Spirit is departing.

BENOLD the sinner turning to his sins again;
Pride, gluttony, ill-will, a kindred train—
The holy, heavenly dove departing flies,
His guardian angel views with weeping eyes;

Satan approaches to resume his sway,
And guide him swiftly on his downward way.
O! wretched man, who thus has turned aside
From all that might to peace and virtue guide.

Backsliding is defined as turning from the path of duty. It presupposes that the person who is guilty of it has, in some part of his life, and to some extent, performed his duty in keeping the commandments of God. The engraving represents a person of this description, who, having once cast off, or renounced his sins, but by un-

watchfulness, and by the force of temptation, is led to the commission of his former crimes and transgressions.

The backslider is above represented as taking into his companionship his old associates, whom he had formerly discarded. He begins to be ashamed of the cross of Christ. Pride shows her shining feathers. Instead of par-

doing or forgiving those who trespass against him, he indulges in feelings of ill-will and anger, which, if persisted in, will assuredly consign him to perdition.

Instead of endeavoring to attain purity of mind, the backslider indulges in unclean thoughts and desires, which, if not checked and resisted, will soon break out into open acts of licentiousness. The lower passions claim indulgence, and by gluttony and intemperance one is assimilated, or made like the unclean beast. Indulgence of sin blinds the mind; deceit is practiced until, at length, it finds a lodgment in the bosom.

The backslider, as he rejects the divine admonition, causes the heavenly Spirit to depart. Satan, prince of the children of disobedience, approaches to resume his sway over one of his former subjects. The guardian angel weeps over the waywardness of her charge. Rejection of the divine counsel, the indulgence of the hateful passions of fallen humanity, with the practice of beastly vices, places man on the high road to everlasting destruction.

Throughout the Word of God continual cautions are given against the danger of backsliding, or of departing from the living God. Even among angelic beings, the highest order of intelligences, we find backsliding; they left their first estate, and by transgression fell. Hence the expression of Isaiah, "How art thou fallen from heaven, O, Lucifer, son of the morning!" So our first parents, in the Garden of Eden, being tempted, or persuaded by the devil, became backsliders, and fell from the state of happiness by disobeying God.

Solomon, king of Israel, the wisest of mortals, was admitted to near converse with his Maker, and gave him a wise and understanding heart; so that there was none like him before, nor should be afterward. Even this ruler,

so distinguished for piety and greatness, became a backslider to such an extent that he committed the greatest of crimes, by joining in the worship of the false gods of the heathen. If such men fall from their steadfastness, it well becomes us all to "look diligently lest any man fail of the grace of God."

We have recorded instances of backsliding and apostacy under the Christian dispensation, as in the case of Peter, Judas, Demas, and others. The apostle Paul, speaking of the Jews, his countrymen, who were highly distinguished above all other nations for their superior privileges, says "they were broken off for their unbelief." Addressing the Romans, he says: "Be not high-minded, but fear, for thou standest by faith;" as if he had said, "they once stood by faith;" they gave place to unbelief, and fell. You stand now by faith, but it is as possible for you to be unfaithful, as it was for them; consequently you may fall, as they have done.

"The causes of backsliding," says one, are "the parleying with temptations, the cares of the world, improper connections, inattention to secret or closet duties; self-conceit and dependence, and self-indulgence. A backsliding state is manifested by indifference to prayer and self-examination, trifling or unprofitable conversation, neglect of public ordinances, shunning the people of God, associating with the world, thinking lightly of sin, neglect of the Bible, and often by gross immorality."

Better that we had never known

The way to heaven through saving grace;
Than basely in our lives disown,
And slight and mock thee to thy face.

—
Come back! this is the way;
Come back, and walk therein.
O, may I hearken and obey,
And shun the paths of sin.

HEBREWS,

Chap. xi:
verses 36, 37.

JAMES,

Chap. i:
verse 12.

MATTHEW,

Chap. xxiv:
verse 13.

1 PETER,

Chap. ii:
verse 19.

DANIEL,

Chap. iii:
verse 15.

DANIEL,

Chap. vi:
verse 10.

REVELATION,

Chap. iii:
verse 10.

2 CORINTHIANS,

Chap. iv:
verse 13.

THE TRIALS OF FAITH.

Your adversary . . . whom resist steadfast in the faith. 1 Peter v: 8, 9.—The trial of your faith. 1 Peter i: 7.—The victory that overcometh the world, even our faith. 1 John v: 4.

FAITH passes on, undaunted on her way,
Though many a tempting foe would lead astray.
The wreathes of fame and honor, to her sight,
Are lure displayed in tempting radiance right;
The horn of plenty at her feet is poured,
The halls of pleasure spread their costly board;

While on the left the fires of persecution flame,
And foes entice, or openly assail;
But Faith goes on her way, and bears the cross,
And counting all her earthly gains but loss,
Treads in her Master's steps, the Son of God,
Who once on earth that fiery pathway trod.

Faith is here represented, or personified, by a female figure, surrounded by several persons, representing various temptations and obstacles set forward to oppose and stop her in her onward and upward course. Wreaths of honor and distinction are placed at her feet. The halls of pleasure are opened, and she is invited to come in thither. On the other hand, the fires of persecution blaze,

while the demon of slander and detraction assail her from behind. But amid all, Faith looks upward, and presses forward, holding up the cross, the emblem of him through whom she expects to conquer. She follows the example of her Lord and Master, who once had the whole world offered to him if he would turn aside.

Many times those who have com-

menced the Christian course in earnest, have been strongly tempted to turn aside, by the riches and honors which have been placed before them, to draw their attention from heavenly things. But we have many instances on record where faith has overcome. We have an illustrious example in Moses, the servant of God, who, through faith, refused to be called the son of Pharaoh's daughter, thus renouncing all the pleasures and honors of Egypt, choosing rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season.

The love of honor, glory, and renown some men of elevated spirits have preferred before all the pleasures of sense and imagination put together. This passion, when it takes possession of the soul, is one of the most powerful. It has triumphed over the strongest propensities of nature, the appetites and affections. See the conqueror devoting himself to a life of constant toil, peril, and pain to gain himself a name, to be praised and admired by those about him, and to have the fame of his exploits carried to distant lands. How many, in every age, have hazarded their lives upon a mere point of honor, and

"Ventured everlasting death
To gain this airy good."

All this has been overcome by the grace of God. Persons have been found willing to have their names cast out as evil, yea, to be counted as the filth and off-scouring of the earth, and suffer all things for the sake of Christ.

The tempter endeavors to draw Faith aside to the halls and mansions of ease and pleasure; the doors are opened wide, and she is almost pressed to go in; but, remembering the words of inspiration, "Touch not, taste not, handle not," Faith withdraws her foot from the gilded halls of pleasure, which indeed appear desirable to the eye and sense, but are the very chambers of death. These

trials of faith are at times extremely dangerous—many have fallen by them to rise no more. Faith, however, by turning off her eyes from beholding vanity, and looking above, gains the victory.

Persecution raises his flaming torch, and endeavors to terrify Faith, and force her from the Christian path of duty. Multitudes of instances are on record where those of the noble company of martyrs have endured, literally, the "fiery trial," being burned at the stake rather than renounce the faith which they had professed. The Apostle Paul, in his epistle to the Hebrews, gives a long list of the primitive martyrs who had their faith tried by various tortures. Some had trial of "cruel mockings"—supposed to be, by some commentators, their being exhibited like wild beasts at public spectacles, held up as objects of scorn, derision, and contempt. They had "scourgings, yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword. They wandered about in sheep-skins, and goat-skins; being destitute, afflicted, tormented; they wandered in deserts, in mountains, and in dens and caves of the earth."

In more modern times, the Albigenses of France, and the Waldenses in the valleys of Piedmont, were hunted and extirpated like wild beasts. John Huss and Jerome, of Prague, were burned at the stake, heroically contending for the faith, and went, as it were, in a fiery chariot to heaven. During the reign of Queen Mary, in England, Latimer, Ridley, and a noble company of others, bore testimony to the faith when wrapped in flames of fire.

One great trial of faith, in every age, has been the endurance of slander from those whose tongues are like sharp swords. The ancient Christians were defamed, and were made as the "filth of the earth, and the offscouring of all

things." They were charged with being the enemies of the government under which they lived, the disturbers of the public peace, the revilers of the gods and of true religion. They were even accused of the most abominable crimes, in order to prejudice the public mind against them. In one instance a heathen emperor himself caused a city to be set on fire, and then charged it upon the Christians, to excite public indignation against them.

To be adjudged as the filth and scouring of the earth, was to be made a curse or sacrifice. We allude here to the custom of heathen nations, who, in a time of public calamity, chose out some men of a most despicable character to be a public expiation for them. These they maintained a whole year at the public expense, and then led them forth, crowned with flowers, as was customary in sacrifices; having heaped all the curses of the country upon their heads, and whipped them seven times, they burned them alive, and afterward their ashes were thrown into the sea, while the people said "Be our propitiation." The apostle, therefore, who speaks of these trials of faith, means by it that he and his brethren were treated like those wretched beings who were judged to be fit for nothing but expiating victims to the infernal gods, for the safety and redemption of the people.

The Divine Author of Christianity, when expiring on the cross for the salvation of the world, was derided and

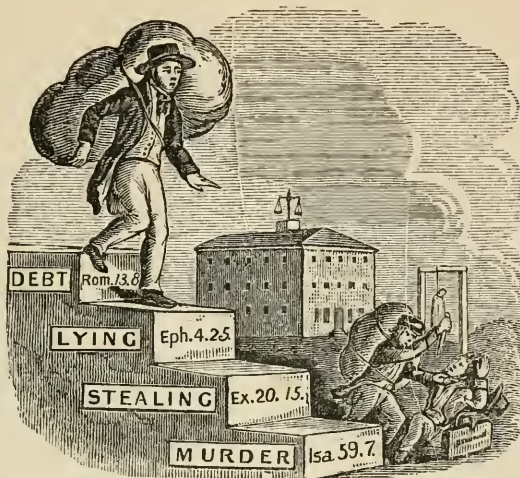
mocked by those whom he came to save. Those that passed by wagged their heads, in token of contempt, saying, You who pretended to be able to destroy the temple and build it again in three days, if you be the Son of God, and have such power, why do you not save yourself—why not come down from the cross? You have saved others, it is true, but you can not save yourself; and if you are the Son of God, as you pretend, let him save you. If you will come down from the cross, where we have put you, we will then believe you. Thus (O astonishing thought!) the Lord of life and glory "endured the contradiction of sinners against himself," and "despising the shame," has left his followers a bright example of meekness, patience, and endurance, under the most aggravated insults which can be offered.

It has been the lot of some of God's people, when in their dying moments, to endure most "cruel mockings" from their enemies. Amid barbarous men, to whom they went on errands of love, the devoted heralds, of the cross have been seized and put to death in extreme tortures. While crying, in their last moments, on the Lord Jesus to receive their souls, their dying groans have been mocked, the adorable name on which they called blasphemed, insulted, and derided as a being unable to deliver those who trust in him. Others have been burned to ashes, amid the triumphant shouts and derisive yells of demons in human form.

MATTHEW,
Chap. vi:
verse 13.

COLOSSIANS,
Chap. iii:
verse 9.

ACTS,
Chap. v:
verses 2, 3.



ISAIAH,
Chap. lix:
verse 6.

2 KINGS,
Chap. viii:
verses 12, 13.

PROVERBS,
Chap. xi:
verse 19.

FOUR FATAL STEPS.

When lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death. Jas. i: 15.

BEHOLD in truthful types depicted here,
Four downward steps in Error's mad career:
First *Debt*, the parent source of many an ill,
Incites to covet, keeps him anxious still;
Then *Falsehood* comes, the debt he can not pay,
Will prompt his lips a lying tale to say;

Then *Theft*, that by dishonest means obtains
The sum he can not raise by honest gains;
Next, theft found out, *Murder* must then conceal
The crime, his victim else would soon reveal—
Beyond all these, the dreary future shows,
The hangman's gibbet is the fearful close.

It is a direction of Infinite Wisdom, through the Apostle, to "owe no man any thing;" which, though primarily spoken in reference to that love which we owe to one another, yet, no doubt, includes the pecuniary obligations due to our fellow-men. The wisdom of this command is apparent, when we see that an opposite course is opening the door to temptation, and places us on the direct road to ruin.

One sin leads to another. One may strongly covet something which he does not possess, and which is not necessary that he should have. He has thus far

led, it may be, an honest life, and people have confidence in his integrity. Taking advantage of this circumstance, he first borrows money of a neighbor, without intention of deceiving or defrauding him in the slightest degree. He expects to be able to return it by the time appointed; but he has not made any provision to meet any disappointment, and erred in not making his friend acquainted with his circumstances. He has, however, taken a load on his shoulders which he does not know how to set down; he has got into *debt*; he is on the first of the four fatal steps.

Thus involved in debt, the next downward step is that of *lying*. Having borrowed the sum wanted, he, for a time, felt easy; and instead of taking measures to fulfill his obligations, he put off till to-morrow what ought to have been done to-day. The time of payment arrives and finds him unprepared. Perhaps he thinks his neighbor does not want the money, and it will not make much difference whether he is paid this week or the next. He has broken his word, and begins to make excuses to his creditor. He attempts to represent his case in a more favorable light than it ought to be; he begins to prevaricate, and practices deception, perhaps, at first, on a small scale. He borrows of one person to pay another, it may be with still less probability of meeting the new obligation than before. He practices deception on a larger scale, tells what he considers a *small lie*, and then, after a little, is guilty of a direct falsehood.

The third fatal step downward is *stealing*. Having, by a course of deception and lying, destroyed his credibility, he finds that no one will trust him with anything on the strength of his word. He is pressed for money, and he knows of no means to obtain it excepting by fraud, stealing, and robbery. Having thus far possessed a decent exterior, and a regard for common morality, he has facilities to perpetrate these crimes which others, more gross and wicked in their outward conduct, have not. He may, for a time, so manage as to escape the legal penalties of crime, but he is fast preparing himself to commit the greatest enormities.

The fourth or last fatal step is *murder*, or the taking of human life, to conceal fraud or robbery. By a long course of deception, the mind of him who commenced his downward career by creating an unnecessary debt becomes, in a measure, scared and blinded. In fact he has succeeded in deceiving him-

self. He has wished that there was no future world, where men are punished for crimes done in this. He has kept himself aloof from places where he might gain instruction. He will not come to the light lest his deeds be reproved.

He has seen, it may be, many villainies and outrages perpetrated which have been followed with the desired success; and because punishment is not executed speedily, the heart is fully set to do evil. He finally brings himself to believe that there is no hereafter—that when a man dies that is the end of him. He has prepared himself for the commission of any crime in which human penalties are not involved. To escape this, and following the maxim, “dead men tell no tales,” he will, to conceal his wickedness, commit murder, and, in all probability, end his career on the gallows.

Many well-known instances might be cited where the foregoing crimes have been committed in the order here described. No man becomes a villain at once. Inclined, as the unregenerate heart is, to sin, yet there is a first step in the path of every crime. At that point in the career of guilt, the man would have shuddered at the *thought* of deeds which he afterward performed without remorse.

In cases where the highest crime is not committed, men are often totally ruined in consequence of getting into debt and practicing deception. A clerk in a store, a teller in a bank, an agent in his office, has peculiar temptations.

How many have been ruined by making an unnecessary display in household matters. He who is constantly handling the money of others is tempted, when in a strait, to use some small part of it for his own use, with the promise, perhaps, made to himself, that he will restore it, and that speedily. But he finds it easier to borrow than to pay, when no one calls him to an account. The more he takes, the more

he wants to take. He begins a course of extravagance, and falls into sins that requires money to secure the indulgence. He speculates, in hope of paying all back at once; every plunge increases his embarrassment; his guilt breaks out; he flies from justice, a lost, self-ruined man.

In connection with this subject, it may be stated that lying is one of the most dishonorable and disgraceful acts of which human beings can be guilty. It is the mark of a mean and worthless spirit—a vice which early discovers itself in the human mind; and to discourage or eradicate it, no caution or attention can be too great or severe. As it is founded in the worst principles, so is it productive of the greatest evils, being not only bad in itself, but is used to cloak other offenses. “Simply to lie,” says one, “is an offense; to lie in order to conceal a fault, is a double offense; but to lie with a malicious purpose, with a view to prejudice others, is an offense aggravated tenfold, and truly

diabolical.” “Never,” says a writer, addressing the young, “in a smaller or greater matter, suffer your lips to deviate from the truth; speak it honestly, openly, and without reserve; you can not conceive how easily the mind is corrupted by the slightest indulgence in falsehood, by the least license given to little mean reservations, equivocations, and mental chicanery. Be assured that a fault is always doubled by denying it; an open, frank confession disarms resentment and conciliates affection There is great reason to presume that those who are conscientious in their words, will be so in their actions The least temptation to fraud must never be suffered to remain a moment in your hearts; dishonesty will blast your reputation and all your hopes; and it will be still worse in those who are intrusted with the charge of the property of others, for the breach of trust is one of the highest aggravations of an offense.”

EPHESIANS,

Chap. iv:
verse 14.

COLOSSIANS,

Chap. ii:
verse 8.

PSALM

xxxvii:
verse 32.

MATTHEW,

Chap. xxiv:
verse 43.

REVELATION,

Chap. iii:
verse 2.

2 SAMUEL,

Chap. xx:
verses 9, 10.

MATTHEW,

Chap. xxii:
verses 16, 17.

PSALM

x:
verses 9, 10.

THE CONCEALED ATTACK.

Take heed that no man deceive you. Matt. xxiv: 4.—The God of this world hath blinded the minds of them which believe not. 2 Cor. iv: 4.

THE opposing ranks that here the foe approach,
Would stealthily upon their ranks encroach,
Not with the blast of trumpet, or the sound
Of martial music, waking echoes round;

But 'mid the smoke, whose curling wreaths arise
Filling the landscape, blinding thus their eyes;
Then drawing near, make a fierce attack,
Rout the enemy, and drive them back.

In the war with Mexico, a military officer, wishing to attack a strong position of his opponents, felt that his success would be doubtful if his movements were seen. Having laid his plan to make the attack at a certain point, he threw forward, in front of the enemy's works, numerous smoke-balls, which he had prepared for the occasion. Soon a dense cloud of smoke arose over the whole field, which entirely concealed the approach of the Americans until they were almost within the works of the enemy. The attack was in such a covert and sudden manner, that no opportunity was given the foe for effectual resistance, and the fortifications were easily taken.

This mode of attack has often been used to assail some important truth or doctrine of Christianity. It would not answer the purposes of its enemies to openly attack it. The assault must be made in a covert way; other issues and appearances are presented which conceal the real approach, like the smoke-balls which shut off the vision from surrounding objects.

In the first ages of Christianity, the heathen emperors and magistrates wished to destroy Christianity. To accomplish this, it seemed necessary to put to death all who embraced it. Such were the holy and blameless lives of the first Christians, that it would have been too shocking an outrage to murder them merely on account of their religious belief; therefore various crimes were laid to their charge. One of the heathen emperors set Rome on fire, and then charged it upon the Christians. They were even accused of being cannibals, or eaters of human flesh, and also of sacrificing young children to their gods.

By such, and kindred means, the people became exasperated. Their vision was obscured as to the real object of the enemies of Christianity, by the clouds of indignation which arose on account of their supposed enormities. As if this was not sufficient to incite the multitude to action, an appeal was made to their fears. "These Christians," said they, "blaspheme our gods, whose anger is kindled against us and our country on their account; else why do we witness such storms, tempests, inundations, and earthquakes. Before this hated sect arose, such things rarely happened. To save ourselves and homes from ruin, to appease the anger of our deities, we must put these Christians to death." Under the cover of indignation against crime, on one hand, and of patriotism and love of country, on the other, vast numbers of Christians throughout the Roman empire were slain.

The rulers of the Jews wished to put

to death the Son of God, who had given his testimony against their vices and crimes. But such was his beneficence and spotless purity, that they feared to lay their hands upon him. Some cover or cloud of smoke must be raised to conceal their real design. He was accused of speaking against the Mosaic religion, against their temple, and was a deceiver of the worst kind. They told the people that if he was suffered to live and teach his doctrines their country would be ruined, for "the Romans would come and take away both their place and nation." By this, and such like means, the Lord of life and glory was denounced, the multitude was set against him, their vision was obscured, and they cried out, "Away with him, let him be crucified!"

When Paul declared, at Ephesus, that "they be no gods which are made by men's hands," Demetrius and his fellow-craftsmen filled the whole city with confusion, on account of their business being in danger. They made silver shrines, or models of the temple of Diana, where that goddess was worshiped at Ephesus, and by their sale obtained great wealth. They plainly saw that if the apostles were permitted to go on thus preaching, the worship of Diana would be destroyed, and their business ruined.

Therefore, self-interest, more than the worship of Diana, caused the opposition to Paul at Ephesus. The cry of "great is Diana of the Ephesians" was used as a covert to drive him from the city. More than forty of the Jews secretly banded together, and swore a solemn oath neither to eat nor to drink until they had killed him. Their murderous design failed of its accomplishment only by the special interposition of Divine Providence.

The object of the great enemy of mankind is to introduce sin, in some form or other, into the world. To effect his purpose, he conceals his movements from

his unsuspecting victims. He can even transform himself into an angel of light. As in the temptation in the garden of Eden, he promises some good to those who will follow his suggestions.

Does Satan wish to destroy an institution which the Savior of the world once honored with his presence, he approaches his victims, speaking most affectionately of mutual love. "Is not God himself declared to be Love? How holy, then, is the passion! You are all one in Christ Jesus." How elevated and ennobling the thought! By and by the tempter suggests, "If all are one, what one possesses is equally the property of all—what is mine is yours, and what is yours is mine. If you have any thing

that I want more than what you do, can I not take it; even the wife of your bosom, is she not mine also? We are freed from the yoke of the law, and we are so perfected in love that we can not sin."

Reasonings like these may arise, and blind the soul to approaching foes. These mists of error conceal the advance of a deadly enemy. They may even be made to appear like the clouds of incense which arose in the holy temple. But we may be assured that in whatever form such reasonings appear, they are but smoke-balls cast from the infernal pit, in order to deceive and ruin the soul.

GENESIS,
Chap. xxxvii:
verse 35.

HEBREWS,
Chap. xii:
verse 8.

GENESIS,
Chap. xxxix:
verse 20.

JOHN,
Chap. xi:
verse 4.



PSALM
cxix:
verse 67.

LAMENTA'NS,
Chap. iii:
verse 27.

PROVERBS,
Chap. xvi:
verse 9.

ROMANS,
Chap. viii:
verse 28.

CROSS-PROVIDENCES.

As many as I love I rebuke and chasten. Rev. III: 19.—Ye have seen the end of the Lord . . . tender mercy. James v: 11.—The angel of his presence saved them. Isa. LXIII: 6.

BEHOLD! before the weary traveler's eyes,
A palace with its beauteous walls arise;
With joy, he seems to see his journey end,
Resolves beneath its roof the night to spend.
He presses on, when sudden in his way,
A form angelic bids his footsteps stay;

He sees the glittering sword the pathway guard,
Bemoans, perchance with tears, his fortune hard.
The gulf yawns deep, but he sees it not,
As an angel kind his footsteps stop;
Tis Mercy's form across his pathway moves,
And this cross-providence salvation proves.

The traveler, somewhat wearied by his journey, has come in sight of a beautiful palace, where he hopes to repose, as he understands travelers can be accommodated there with little or no expense. Comforting himself with this prospect, he presses forward, until he is suddenly stopped by one whom he sup-

poses to be an evil angel sent by the prince of darkness, who delights in the torment and misery of mankind. His supposed enemy frowns upon him, stands across his pathway, sword in hand, completely preventing his further progress in that direction.

The traveler thinks that he is hardly

dealt with; perhaps murmurs and complains that all his bright prospects are destroyed, and is ready to say, "All these things are against me." Blind mortal! he does not know that just before him is an awful and yawning gulf, where many have fallen to rise no more. Had he been left to pursue the way to the mansions where he expected so much happiness, he also would have perished like others before him.

We can, doubtless, recollect in our experience, that we have been almost imperceptibly turned from a course which we have laid out for ourselves.

It is quite possible that ministering angels have, by means unobserved, been silently influencing our minds to pursue the right course; or, if such gentle means have failed to turn us from the path we are pursuing, violence has been used, and we have been forced to stop in our course. Something which we call a great misfortune, or cross-providence, has befallen us, and we were tempted to murmur and repine at the troubles which befell us. But have we not, many times had cause to rejoice that these afflictive dispensations have proved mercies in disguise? For by them greater misfortunes, or perhaps our entire ruin, has been prevented.

"Afflictions," says one, "are God's most effectual means to keep us from losing our way to our heavenly rest." Without this hedge of thorns on the right hand and on the left, we should hardly keep the way to heaven. If there be but one gap open, how ready are we to find it and turn out at it! When we grow wanton or proud, how doth sickness or other affliction reduce us! Every Christian, as well as Luther, may well call affliction one of his best school-masters, and, with David, may say, "Before I was afflicted I went astray, but now have I kept my word."

Whenever the Almighty sends an adverse dispensation, or by cross-providences, our path seems crossed or stopped

up, it may be presumed to be with this message, "Go draw that sinner or that Christian from the love of the world; go take away that comfort, he is going to make an idol of it; go stop his pathway in that direction, for certain destruction awaits him if he proceeds further."

The reasonableness of present afflictions will appear, that by their means we are induced to seek our true rest; that they keep us from mistaking it, and from losing our way to it; that our peace is quickened toward it; and, although for the present they are not joyous, but grievous, yet afterward they yield the peaceable fruits of righteousness. Many of those who have stood high in the favor of God have been exercised with sharp afflictions. Moses, whom God honored with the most condescending and familiar studies of himself, was tried by long afflictions. David, a man after God's own heart, was, for a long time, hurled to and fro by tempestuous persecutions from his unjust and implacable enemies. Isaiah, who was dignified with such heavenly visions that his description of the sufferings of Christ seems rather the history of an evangelist than the vision of a prophet, was, it is asserted, sawn asunder.

Providence is defined to be the superintendence and care which God exercises over creation. It has, by some writers, been divided into immediate and mediate, ordinary and extraordinary, common and special, universal and particular. *Immediate* providence is that which is exercised by God himself, without the use of any instrument or second cause; *mediate* providence is what is exercised in the use of means, and by the chain of second causes; *extraordinary* is what is out of the common way, as miraculous operations. *Common* providence is what belongs to the whole world; *special*, what relates to the church. *Universal* relates to the general upholding and preserving all things; *particular* relates to individuals in every action and circumstance.

With regard to *particular* providence, which is denied by some, a good writer observes: "The opinion entertained by some that the providence of God extends no further than to a general superintendence of the laws of nature, without interposing in the particular concerns of individuals, is contrary both to reason and Scripture. It renders the government of the Almighty altogether loose and contingent, and would leave no ground for reposing any trust under its protection; for the majority of human affairs would then be allowed to fluctuate in a fortuitous course, without moving in any regular direction, and without tending to any one scope.

"The uniform doctrine of the sacred writings is, that throughout the universe nothing happens without God—that his hand is ever active, and that his decree, or permission, intervenes in all; that nothing is too great or unwieldy for his management; and nothing so minute and inconsiderable as to be below his inspection and care. While he is guiding the sun and moon in their course through the heavens; while in this inferior world he is ruling among empires, stilling the raging of the water and the tumults of the people, he is, at the same time, watching over the humble, good man, who, in the obscurity of his cottage, is serving and worshipping him."

In what manner Providence influences and directs the thoughts and councils of men, and still leaves them to the freedom of their choice, is a subject of dark and mysterious nature, and which has given rise to many an intricate controversy. It is clear from the testimony from Scripture, that God takes part in all that happens among mankind, directing and overruling the whole course of events, so as to make every one of them answer the designs of his wise and righteous government. It is upon the supposition of a particular providence that our worship and prayers to him are founded. All his perfections would be utterly insignificant to us if they were not exercised, on every occa-

sion, according to the circumstances of his creatures.

In how many instances have we found that we are held in subjection to a higher power, on whom depends the accomplishment of our wishes and designs? Fondly we have projected some favorite plan. We thought we had provided for all that might happen; but lo! some little event has come about unseen by us, and its consequences, at the first seemingly inconsiderable, which yet hath turned the whole course of things into a new direction, and blasted all our hopes. At other times our counsels and plans have been permitted to succeed; we then applauded our own wisdom, and sat down to feast on the happiness we had attained. To our surprise, happiness was not there, and that God's decree had appointed it to be only vanity.

From the imperfection of our knowledge to ascertain what is good for us, and from the defect in our power to bring about that good when known, arise all those disappointments which continually testify that the way of man is not in himself, and that, though he may *devise*, it is God who *directs*. Accident, and chance, and fortune are words often mentioned, and much is ascribed to them in the life of man. But they are words without meaning; or, as far as they have any signification, they are no other than names for the unknown operations of Providence.

That chaos of human affairs, where we can see no light, that mass of disorder and confusion which they often present to our view, is all clearness and order in the sight of Him who brings forward every event in its due time and place. Whatever may happen to the true Christian, and whatever cross-providences may close up the path he is pursuing, he may feel assured that it is done in kindness to save him from evils of which at present he has no conception

Ye fearful saints fresh courage take,
The clouds ye so much dread
Are big with mercy and shall break
In blessings on your head.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

1 CORINTHIANS,

Chap. xii:
verse 25.

1 CORINTHIANS,

Chap. xvi:
verse 16.

GALATIANS,

Chap. vi:
verse 2.

ECCLESIAST'S.

Chap. iv:
verse 10.

ROMANS,

Chap. xiv:
verse 7.

ROMANS,

Chap. xv:
verses 1, 2.

EPHESIANS,

Chap. iv:
verse 25.

2 CORINTHIANS

Chap. viii:
verse 14.

MUTUAL DEPENDENCE.

For if they shall fall, the one shall lift up his fellow. Eccl. iv: 10.—Look not every man on his own things, but every man on the things of others. Phil. ii: 4.

WHEN up the Alps the party would ascend,
Then each on each for help and strength depend;
Close linked by cords, which each and all have
bound,
They venture safely o'er the dangerous ground;
If one should slip, the cord that holds him fast,

Sustains till help arrives, and danger's past.
Thus, as we walk on life's rude paths, we learn
That friend to friend for help and cheer must
turn;
Affection's cords in ties of union blend,
That link them closely to their journey's end.

The engraving shows a number of travelers who are ascending Mount Blanc, sometimes called the giant of the Swiss Mountains. It is extremely difficult and dangerous to ascend its summit, it being in many places broken into icy peaks, separated by chasms of frightful depths. Some of these are concealed by mere crusts of snow, over

which travelers are obliged to pass. Extremely narrow ridges, slanting and abrupt declivities, abound, where a false step would precipitate the passenger, a mangled corpse, perhaps, thousands of feet below.

To prevent themselves from sliding, or falling to certain destruction, travelers on the perilous passage furnish them-

selves with a long pole or strong cord. Should any one make a false step, and slip, the rope to which he clings will save him, being held firmly by his companions; or should he sink through the snow into some hidden chasm, his being attached to the rope will save him, though he may, for a time, be suspended dangling over destruction.

This representation is a good emblem to illustrate the advantage of being connected with our fellow-beings by some bond of union. A man who walks by himself is liable to many dangers, from which he would be protected if his companions were with him. Should he stumble and break his limbs by falling into a pit, which would prevent his effort to rise, how lamentable his condition; he will starve and die, unheeded by his fellow-men, because he had no companions in the hour of his misfortune.

It is not always the strongest, physically or spiritually, who seem or claim to be the strongest, and no man is so robust and vigorous as to be absolutely independent of his fellow-man. Hence the advantages and necessity of Christian fellowship and communion, whereby watch and care are extended over brethren and sisters in the Lord by kindred spirits. "Two," in the words of Solomon, "are better than one; for if one shall fall, the other shall lift up his fellow; but woe to him who is alone when he falleth, for he has none to lift him up."

The high importance of having companions with us in the hour of trial, is also well illustrated by an adventure of a company of botanists, who, in their explorations, encountered a terrific snow-storm on the island of Terra del Fuego. One of the party, Dr. Solander, aware of the effect of extreme cold to produce sleep, and that death would ensue to the person so overcome, who should yield to it and lie down, urged all his companions by no means, through

lassitude, to stop, but keep moving. "Whoever," he told the party, "sits down will sleep, and whoever sleeps will die."

The companions of Dr. Solander heeded his counsel, and it was well for him who gave it, for by it he himself was saved. Notwithstanding the doctor's timely and judicious warning, he was the first whose senses were stupefied, and who sunk upon the ground. Death was at hand. His companions followed the direction of their teacher; by force they roused him from his lethargy, nor would not suffer him to sit down, but kept him moving until they conducted him to a place of safety.

In civil affairs it is necessary to have some bond of union to the several members of a confederacy. Where there is none, nor sympathy with each other, they are peculiarly exposed to the attacks of insidious enemies, who can attack and easily subvert them in detail. To maintain their independence, and also their individual safety, it is necessary that each should feel their mutual dependence on each other's exertions for their own and general good.

Many things exist in our social system which, at the first, may seem to be useless, but which we shall find, upon examination, to be necessary for the well-being of the whole. The Apostle, in his letter to his Corinthian brethren, in comparing the members of the Church with the members of the human body, argues that as all of them are dependent upon each other, so all the members of the Christian Church, with their varied talents and occupations, and even those which are lightly esteemed are necessary for the perfection of the whole.

The celebrated apologue, or fable, of *Menenius Agrippa*, the Roman consul and general, may serve to illustrate the subject of mutual dependence. The Roman people were led into a state of insurrection against their rulers, under the pretext that they not only had all

the honors, but all the emoluments of the nation, while they were obliged to bear all the burdens and suffer all the privations. Matters were at last brought to such an issue that their rulers were obliged to flee. Anarchy now prevailed, the public peace was broken, and ruin seemed impending. The consul and general, being high in the esteem of the insurgents, was sent to quiet these disturbances. Having assembled the disorderly multitude, he addressed them in the following manner:

“In that time in which the different *parts* of the human body were not in such a state of *unity* as they now are, but each *member* had its separate office and distinct language; they all became discontented, because whatever was procured by their care, labor, and industry was spent on the stomach and intestines, while they, lying at ease in the midst of the body, did nothing but enjoy whatever was provided for them.

They, therefore, conspired among themselves, and agreed that the hands should not convey food to the mouth; that the mouth should not receive what was offered to it; and that the teeth should not masticate whatever was brought to the mouth. Acting on this

principle of revenge, and hoping to reduce the stomach by famine, all the members, and the whole body itself, were, at length, brought into the last stage of consumption. It then plainly appeared that the stomach itself did no small service; that it contributed not less to *their* nourishment than they did to its support, distributing to every part that from which they derived life and vigor; for, by concocting the food, the pure blood derived from it was conveyed by the arteries to every member.”

It is easy to discern how the consul applied this fable. The sensible similitude produced the desired effect. The people were convinced that it required the strictest *union* and mutual support of *high* and *low* to preserve the body politic; that if the members of a community refuse the government that necessary aid which its necessities require, they must all perish together.

Move, and actuate, and guide,
 Divers gifts to each divide;
 Placed according to thy will,
 Let us all our work fulfill;
 Never from our office move,
 Needful to each other prove.

ZECHARIAH,
Chap. ix:
verse 12.

DEUTERO'MY,
Chap. xxxii:
verse 4.

1 SAMUEL,
Chap. ii:
verse 2.

2 SAMUEL,
Chap. xxii:
verse 47.



MATTHEW,
Chap. vii:
verse 25.

PSALM
Ixii:
verse 7.

HEBREWS,
Chap. vi:
verse 18.

DEUTERO'MY,
Chap. xxxiii:
verse 27.

THE ROCK OF REFUGE.

*An hiding-place from the wind, and a covert from the tempest.
Isa. xxxii: 2.—The Lord is my rock, and my fortress; . . . my
buckler, . . . and my high tower. Ps. xviii: 2.*

WHEN the lone traveler, journeying on his way,
Through desert wilds in torrid lands will stray;
As sudden storms and hurricanes arise,
And raging tempests darken all the skies,
Quick to a place of refuge he must flee;
No human habitation can he see,
And soon no shelter would it be, if found;

The furious winds will level to the ground.
He may not seek a shelter near the oak,
Its sturdy trunk is broken by the stroke;
Nearer and nearer howls the angry blast,
Still bringing rain as it rushes past;
But the great Rock against the storm is sure,
He hastens to its clefts, and stands secure.

The traveler, when passing through certain countries subject to hurricanes and tempests, must, when these arise, in order to escape from their fury, have some place of refuge to flee to and hide himself from the sweeping storm.

The observer sees in the distance unmistakable tokens of the angry tempest approaching. The clouds, lowering,

move rapidly onward; the lightnings flash, the wind roars, the thunder growls near, and still nearer. The traveler is affrighted; he looks around for a covert, or place of refuge. He may be tempted to flee to some human structure, but the tempest, which is approaching, will sweep away every thing constructed by the skill or power of

man, and all who take refuge therein will perish in its ruins.

He may, perhaps, place confidence in the sturdy oak, which strikes its roots deep into the earth; he may clasp it round, and, facing the wild commotion, think to escape its fury, but all in vain; the monarch of the forest will be laid prostrate; its strong cords which bound it to the earth will be broken, and all who placed confidence in it will perish beneath its crushed branches.

Nothing can withstand the fury of the winds but the solid rock. The wise traveler discovers this, and flees to it for a shelter. Within its clefts he feels secure, though storms and tempests rage without; his hiding-place is in the everlasting hills, which can not be moved.

This a striking similitude of the safety of those who trust in Christ, as the Rock of their salvation. The Scriptures represent that there is a storm of indignation coming, which will sweep into perdition the whole race of ungodly men. The wicked are warned of their danger; the clouds in the distance are gathering blackness; they are told that nothing will save them but fleeing to the Rock. A vast number will not heed the warning, will not so much as turn their eyes to the heavens to ascertain the truth of what they hear; they continue, it may be, with their eyes fixed upon the ground in gathering the little pebbles and straws which lie before them, till overwhelmed by the storm. Others make something else than the Rock their trust, but miserably perish in the time of trial, while those who heed the warning flee to the Rock whose foundations are of old, hide themselves in its clefts, and are eternally safe.

Rock of Ages! cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From thy side, a healing flood,

Be of sin the double cure,
Save from wrath, and make me pure.

Should my tears forever flow,
Should my zeal no languor know,
This for sin could not atone,
Thou must save, and thou alone;
In my hand no price I bring,
Simply to thy cross I cling.

While I draw this fleeting breath,
When mine eyelids close in death,
When I rise to worlds unknown,
And behold thee on thy throne,
Rock of Ages! cleft for me,
Let me hide myself in thee.

"When the Spirit of Truth makes inquisition for sin," says a religious writer, "guilt is then felt, because man beholds himself a child of wrath by nature, and a condemned criminal by means of his practice. In this salutary but unhappy stage of things, he often looks behind, and every glance discovers blacker darkness and nearer approaching storms." He looks around him; he sees no place of shelter in which he can confide. It is a time of trouble and dismay. What an unspeakable comfort to discover the Rock of Ages, to which he can flee for safety, and in its recesses hide himself from the sweeping tempest—to find Jesus Christ, the Savior of sinners, "a hiding-place from the storm, and covert from the tempest." Safe in him, the thunders of the broken law may echo forth all their condemnation; safe in him, the sword of vengeance and of justice, like the fluid stream, may blaze on every side, yet the soul can rest secure.

The firm and lofty rock is used in various parts of the Scriptures as an emblem of certain refuge, safety, defense, and happiness. When the sun pours down his fervid heat upon the great desert, and the traveler is fainting amid its burning sands, what more refreshing than to repose beneath the "shadow of a Great Rock in a weary land."

"Fly to the Rock!" is often a necessary direction to those who venture among the sands along the rocky sea-shore. The traveler pursuing his pathway along the iron-bound shore, finding it painful to his feet, ventures on the smooth sands below. The tide is out, the sea is calm, the waves are a long way off; he thinks there can be no danger, so he walks on. Presently the wind begins to rise; still he thinks there can be no danger, it is only rounding that jutting cliff, there is plenty of time, and then he will be safe. Meanwhile the sea comes gradually on, wave after wave, like so many horsemen in battle array, riding one after the other. Every moment they advance a step or two; and before the man has got to the jutting cliff, he sees them dashing against his feet. What is he to do? On one side is a steep and rugged ledge of rocks; on the other side the sea, which the wind is lashing into a storm, and is rushing toward him in foaming fury.

Would a man in such a plight think of losing another moment? Would he stop to consider whether he should not hurt his hands by laying hold of the sharp stones? Would he not strain every nerve to reach a place of safety before the waves would overtake him? If his slothfulness whispered to him, "It is of no use, the ledge is very steep; you may fall back when you have got half way; stay where you are, perhaps the winds may lull and the waves may stop short, and so you will be safe here,"—if his slothfulness prompted such thoughts as these, would he listen

to them? Would he not reply, "Hard as the task may be, it must be tried, or I am a dead man. God will not work a miracle in my behalf; he will not change the course of tides to save me from the effects of my own laziness. I have few minutes left, let me make the most of them."

The scene is not one of mere fancy. Many accounts are given of the risk which has been run by neglecting to flee from a rising tide. Some, by great efforts, aided by God's providence, have escaped a watery grave; others have been overwhelmed, and perished amid the mighty waters. The man who is about to be overtaken by the flowing tide is a similitude of the sinner away from Christ, the Rock of Salvation. On one side of him is the steep ledge of Repentance; on the other the waves of the bottomless pit are every moment rolling toward him, and even beginning to surround his pathway. Is this a situation for a man to stop in? Will any one in such a situation talk about the difficulty of repentance? If wise, he will not, but will put forth all his efforts to ascend the cliff, which, if he accomplishes, all will be well; for his feet stand upon a firm foundation, against which the angry waves may dash in vain.

Whatever we do for our salvation should be done in time, and with all our might. We ought not to defer it until we are encompassed with the waves of death. Repent now, therefore; flee to the Rock of Refuge, for now is the accepted time, now is the day of salvation.

PROVERBS,
Chap. xxviii:
verse 26.

ECCLESIAST'S,
Chap. x:
verse 3.

PSALM
lxxxii:
verse 5.

ACTS,
Chap. xvii:
verse 30.



ROMANS,
Chap. x:
verse 3.

2 PETER,
Chap. iii:
verses 3, 4.

ECCLESIAST'S,
Chap. viii:
verse 11.

COLOSSIANS,
Chap. ii:
verse 8.

IGNORANCE AND FALSE PHILOSOPHY.

The way of a fool is right in his own eyes. Prov. XII: 15.—
Professing themselves to be wise, they became fools. Rom. I: 22.—
Without understanding. Rom. I: 31.

MISTAKEN fool, who with the candle's light,
Would view the dial's figures in the night;
He seems to know not that the sun's bright ray
Must cast the shade that marks the hour of day.
Another proof of ignorance is plain,
The boy who would the shining moon obtain;
He sees the glittering object in the skies,

And all in vain to grasp the treasure tries;
The barking dog, with human sense unblest,
Seems here to share the folly of the rest.
Near by, a structure more for show than use,
Essays *perpetual motion* to produce.
Mistaken all, their ignorance is plain,
For false philosophy must toil in vain.

A person claiming to be a philosopher, is endeavoring to ascertain the time of night by the sun-dial. He understands that the true time is ascertained by the shade which is cast on certain figures from the upright part of the dial. This is perfectly true, but this shade is only cast when the *sun* is shining bright and clear; *moonlight* or *candle-light* is of no avail; it is worse than none, as it will mislead all who trust in it. Of this all-essential fact this philosopher appears to be in profound ignorance; he even holds up a candle to assist him in his investigations.

On the right of the engraving is seen

an ignorant boy, crying out for the moon, which looks so bright that he is quite captivated by its appearance, and he thinks he can almost reach it with the rod he has in his hand. The dog that is near him is also attracted by its bright appearance; perhaps he thinks it is a stranger who is approaching him; he therefore gives a bark of defiance. On the left, near the sun-dial, is an apparatus for producing *perpetual motion*—the great desideratum among inventors. Our philosopher has spent considerable time over it, and feels confident that he has nearly, if not quite, accomplished his object.

To ascertain what is truth respecting the progress of time, it is necessary that we have the light of the sun, as we can not place any dependence on any inferior luminary. No confidence can be placed in the light of the moon, although borrowing what light it has from the sun. In a religious sense, would we gain a knowledge of the truth, we must have light from the Father of Light, the great moral Sun of the universe. Do we trust in the light of our own understanding merely? we make ourselves fools, like unto the philosopher represented with the candle in his hand, standing over a sun-dial. And if we expect to derive any valuable or saving knowledge except from the Great Light above the center of the universe, we show our ignorance and folly as much as the child who expects to reach, by his puny efforts, one of the luminous objects in the heavens.

In all our investigations in search of truth, we must do it in the light of certain great principles, or facts. We must believe in a God who overrules and superintends all things; that he is a holy, just, and good being, who will punish the wicked and reward the righteous. We must have an entire faith in the Revelation which he has given us in his Word; what it teaches concerning the attributes or character of God, or that

of ourselves, we must believe, however opposed to our previous notions or conclusions. Those nations who have never known the divine Scriptures, or rejected the light of Christianity, have become vain or foolish in their imaginations or reasonings.

Speaking of the wisest of the ancient philosophers, not even excepting *Socrates*, *Plato*, or *Seneca*, "who," says an eminent commentator, "can read their works without being struck with the vanity of their reasoning, as well as with the stupidity of their nonsense, when speaking of God? . . . In short, 'professing themselves to be wise, they became fools;' they sought God in the place in which he is never to be found, viz.: the corrupting passions of their own hearts. . . . A dispassionate examination of the doctrines and lives of the most famed philosophers of antiquity, will show that they were darkened in their mind and irregular in their conduct. It was from the Christian religion alone that true philosophers sprung."

It is true that many of the heathen nations acknowledge the great truth that there is a Supreme Being; but viewing him in the light of their own understanding, they, by their false philosophy, brought themselves to believe that he was a being like unto themselves. The finest representation of their deities, (for they had many,) was in the human figure; and on such representative figures the sculptors spent all their skill; hence the *Hurcules of Farnese*, the *Venus of Medicis*, and the *Apollo of Belvidere*. And when they had formed their gods according to the human shape, they endowed them with human passions; and as they clothed them with extraordinary strength, beauty, wisdom, etc., not having the true principles of morality, they represented them as slaves to the most disorderly passions, excelling in irregularities the most profligate of men, as possessing unlimited powers of sensual gratification. . . . How men of such

powers and learning, as many of the Greek and Roman philosophers and poets really were, could reason so inconsecutively, is truly astonishing."

Previous to the Christian era, and even now where the light of Christianity does not shine, almost every trace of original righteousness has been obliterated. So completely lost were the heathen to a knowledge of the influence of God upon the soul, and the necessity of that influence, they, according to their false philosophy, asserted, in the most pathetic manner, that man was the author of his own virtue and wisdom. Thus Cicero, the Roman orator, declares it to be a general opinion that although mankind receive from the gods the outward conveniences of life, "but *virtue* none ever thought they had received from the Deity." And again: "This is the persuasion of all, that fortune is to be had from the gods—wisdom from ourselves." And again: "Who ever thanked the gods for his being a good man? Men pray to Jupiter, not that he would make them just, temperate, and wise, but rich and prosperous."

The consequences of adopting as truth other systems than that which is derived from the light that cometh from above, is forcibly described by Paul in the 1st chapter of Romans: "A vain or false philosophy, without right principle or end, was substituted for those diverse truths which had been discovered originally to man. Their hearts had been

contaminated by every vice that could blind the understanding, pervert the judgment, corrupt the will, and debase the affections and passions. This was proved, in the most unequivocal manner, by a profligacy of conduct which had debased them far, far below the beasts that perish." The Apostle here gives a list of their crimes, every article of which can be incontrovertibly proved from their own history and their own writers—crimes which, even bad as the world is now, would shock common decency to describe.

In more modern times, several systems have been introduced into the world for the improvement of the human race: by gathering them into communities, fixing several fixed rules of government, etc., which, could they be fully adopted and followed, it would seem quite possible that they might succeed; but by rejecting the prominent truth, that man is naturally a depraved creature, and discarding a Divine Revelation, the only light by which truth is discovered, almost without an exception, every one of these attempts have proved miserable failures. The founders of these systems are like the philosopher who attempts to find out the true time by the light of the moon, or the attempt of the boy with his rod to reach that luminary, or like the inventor who constructs a machine for perpetual motion, expecting that it will move continually by its own unaided force.

JOHN,
Chap. i:
verse 5.

PSALM
xcvii:
verse 2.

JOB,
Chap. xxxvi:
verse 23.

PSALM
cxlv:
verse 3.



PSALM
cxlvii:
verse 5.

2 PETER,
Chap. iii:
verse 8.

PSALM
cxxxix:
verses 7, 10.

REVELATION,
Chap. xxii:
verse 13.

THE INCOMPREHENSIBLE.

Canst thou, by searching, find out God? Job xi: 7.—Which is, and which was, and which is to come. Rev. i: 8.—O, the depth . . . of the wisdom of God, how unsearchable his judgments, and his ways past finding out. Rom. xi: 33.

In vain the sages, with their utmost skill,
Would find out God—he is mystery still!
In vain they search the page of ancient lore,
In vain the scrolls of centuries past explore.
The mystic circle and triangle see,
The types that shadow forth Infinity—
The circle, endless as eternity,
And the triangle showing one in three.

Without beginning, past their finding out;
In vain they seek to solve perplexing doubt:
Wearied with search, at last one looks above,
When lo! a ray of heavenly truth and love
Steals softly downward to his darkened mind,
Seeming to say, All earthly light is blind;
Leave, then, the paths of human search untrod,
Content to know and feel the love of God,

The engraving is intended to represent the philosophers of various ages, closely engaged in poring over the manuscripts and books which contain the records of human thought, ancient and modern, upon the being and attributes of God. The systems of Pythagoras, Plato, Zeno, and other ancient

philosophers, are being examined; also the various systems of modern times. Above the group are seen the emblems of that Being of whose nature they are so earnestly searching out. A circle is represented, showing that he is without beginning; a triangle is also seen, showing three in one, and one of three.

Among the philosophers represented, one has come to a stand; he appears to have been almost wearied out in his searchings, and has laid aside his manuscripts and books. He is convinced that all human theories are utterly incompetent to describe the being and the attributes of God. Despairing of all help from man, he looks upward, as if to implore assistance from the Divine Being. In answer to humble prayer beams of light and glory descend from above. He believes; his soul is filled; he loves and adores! but he comprehends not.

Without beginning! O, how incomprehensible, how overwhelming the thought! Reason is amazed, bewildered, but she is forced to believe. Else why are we here? Some being must have made us, and all that we see or hear; and he that made us must himself be unmade—he that is unmade must be eternal, or without beginning; and that which is before all things, and without beginning is the incomprehensible God.

The great and glorious being whom we call God must be *eternal*. There must have been a time when he existed alone, and there was never a time when he did not exist. As God has existed eternally in the past, so he will exist in the eternity to come. "No possible reason," says one, "can be given why he should cease to be. There is no greater being upon whom he is dependent for existence, or who could take it away; and in his nature or essence there is no principle of decay. The eternity of God, comprehending the past as well as the future, is thus expressed by the inspired writer: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God."

Although angels and human spirits may exist in the eternity to come, yet there is an important difference in the nature of their existence from that of

the Deity. They are not necessarily immortal, and there is no contradiction or absurdity in supposing them to be annihilated, or struck out of existence. There was a time when they were not, "and all that can be said of them is," says a celebrated writer, "that having begun, they shall never cease to exist. Their life will flow on without intermission, and they will ever continue in a progressive state. Their continuance in life is the result of the will of their Creator; and besides, if we may so speak, they have only a half an eternity allotted to them as their portion, the half which is to come; while eternal ages had passed away before they were called out of nothing."

The existence of God is not like that of his creatures, progressive, but comprehends what we call the past, the present, and the future. These are the divisions of time; but the first and the last have no place in the duration of the Supreme Being. The revelation given us in the Bible confirms the natural dictates of our reason, in the accounts which it gives us of the existence of God; where it tells us that he is the same yesterday, to-day, and forever; that he is the Alpha and the Omega, the beginning and the ending; that a thousand years with him are as one day, and one day as a thousand years. By expressions like these we are taught that the existence of God, as to time and duration, is totally different from that of his creatures, which fact makes it incomprehensible to any created being.

In a being who had no beginning, succession or progression is impossible. We can conceive a future infinite succession, or line continually extending; but we can not conceive a past infinite succession, or a time which had not a beginning. "Whatever difficulty we may have in annexing an idea to our words," says Dr. Dick, "we must pronounce the eternity of God to be sta-

tionary, and not like ours, in motion." It may be objected that there is in the Scriptures expressions by which his eternity is described by differences in time, particularly that which describes him as one "who was, and is, and is to come." But it may be answered that human language is imperfect, and that there are no words which can properly express the stable nature of his eternity, and when we speak of it we are under the necessity of using words in common use founded on the divisions of time. From this cause, also, when we speak of the other perfections of God, we have to use terms which attribute corporeal members and human affections to the Deity; thus, The *eye* of the Lord is over all; his *hand* is stretched out; he is *angry* with the wicked, etc.

With regard to space—the creation of God—what is its extent? Where is its beginning or ending? These questions force themselves upon us; we are bewildered; they are incomprehensible as Deity itself. "Where," says a celebrated writer, "is the region in which God may not be found? Go to the most dismal spot upon the globe—to a spot, if such there be, where no plant grows, where no creature breathes; in this lone solitude you shall find him in the eternal snow which covers it, in the rocks which rear their dark pinnacles to the sky, and in the waves which beat upon its desolate shores!" Go into the wilderness, where no human foot has trod, and you shall see him in every thing which lives—the bird that sings among the branches, the waving grass, and beauteous flowers, all live, move, and have their being in him! Look up to the heavens! behold the shining stars, who can number them? Who lit up the fires with which they glow? who guides them in their course but the same Being whose center is every-where, and whose circumference is nowhere?

Who, by searching, can find out God? who

can find out the Almighty to perfection? We feel assured that he possesses certain attributes which we designate by names by which we distinguish certain excellencies among men. We ascribe to him every idea of virtue and spiritual beauty exalted to infinite perfection. "But how," says another writer, "the Divine Being himself, exists in an essential and eternal nature of his own; how he can be present at the same moment every-where; how, unseen and unfelt by all, he can maintain the most perfect acquaintance and contact with all parts and portions of the universe; how he can be at once all eye, all ear, all presence, all energy, yet not interfere with any of the thoughts and actions of his creatures, this is what baffles the mightiest and meanest intellect; this is the great mystery of the universe, which is at once one of the most certain and incomprehensible of all things—a truth at once enveloped in a flood of light, and an abyss of darkness! Inexplicable itself, it explains all beside; it casts a clearness on every question, accounts for every phenomenon, solves every problem, illuminates every depth, and renders the whole mystery of existence perfectly simple, as it is otherwise perfectly intelligible, while itself *alone* remains in impenetrable obscurity! After displacing every other difficulty, it remains, the greatest of all, in solitary, insurmountable, unapproachable grandeur! So, truly, 'clouds and sunshine are round about him. He maketh darkness his secret habitation; his pavilion to cover him, thick clouds.'

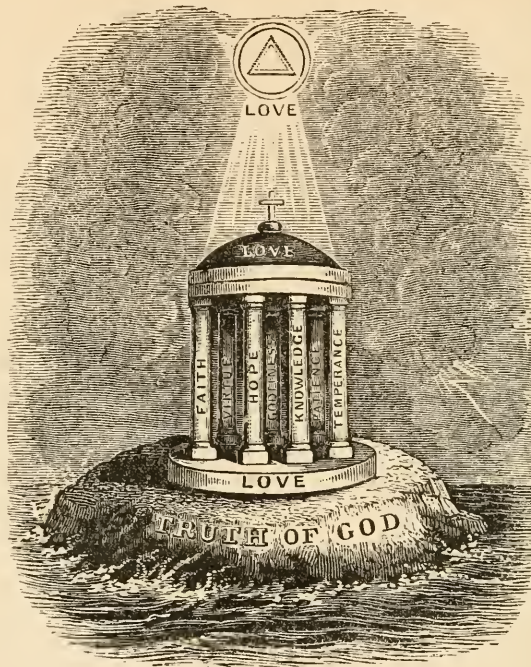
"We ascend from effects to look at the cause of them; from the marks of contrivance and design to the necessary existence of an Almighty Contriver. But what sort of being he is, and what is the nature of his contact with his creatures, must, in the present state at least, remain an unfathomable mystery. We are utterly at a loss in all such speculations; yet this affords no diminution of the motives of piety. Our belief in the being of a God is the belief of a profound mystery. The very idea of such a being would appear incredible were it not that it is necessary, because the greatest absurdities would flow from supposing the contrary. Nothing can be accounted for unless we admit of the existence of a causeless cause—a presiding Governor of the universe. We are compelled, therefore, to choose the less difficulty of the two; or, rather, to choose difficulty instead of impossibility, mystery instead of absurdity; and, hence, we repose on this grand truth."

MATTHEW,
Chap. xvi:
verse 18.

ISAIAH,
Chap. liv:
verse 17.

EPHESIANS,
Chap. iii:
verse 10.

EPHESIANS,
Chap. v:
verse 23.



ACTS,
Chap. xx:
verse 28.

PSALM
lxxxiv:
verses 1-10.

REVELATION,
Chap. iii:
verse 12.

ISAIAH,
Chap. ii:
verses 2, 3.

THE CHRISTIAN CHURCH.

Upon this rock I will build my Church. Matt. xvi: 18.—Ye are God's building. 1 Cor. iii: 9.—Which is the Church of the living God, the pillar and ground of the Truth. 1 Tim. iii: 15.

SEE here the temple, based on Christian love,
No tempest can its firm foundations move;
Sure is the rock, though billows dash around,
Its sacred dome by endless love is crowned.
The glorious light above doth brightly shine,

And shed o'er all its influence divine;
Though storms may beat, and angry billows dash
Around the rock, and dreadful lightnings flash,
It stands upon the Eternal Word secure,
To last while endless ages shall endure.

The Church of God, and even individual Christians, are compared to a building, or temple. The Church is founded on God's truth, represented in the engraving by a rock in mid-ocean. The Christian Church, or temple, has seven

or more pillars, on which are inscribed various Christian graces. It will be perceived that Love is at the foundation; and it too crowns the temple. The emblems of the Deity are seen above all, and a sacred influence descends from above.

The temple is surmounted by a cross, which is, in a religious sense, the prominent object to be set forth in all Christian assemblies.

Back from the temple the angry elements are in commotion; the lightnings flash, the thunders roar, and the billows swell, dash, and foam, but the rock, and the temple founded upon it, will remain secure. So the truth of God, and whatever is founded upon it, will stand forever, though storms of opposition, fiery tempests and dashing billows roar around.

The Christian Church is defined to be the "whole system of Christianity, as laid down in the New Testament, and built on the foundation of prophets and apostles, Jesus Christ himself being the chief corner-stone. It is composed of all who hold the doctrines of Christianity, who acknowledge Jesus as their chief Teacher and only Advocate, and of all who love God with all their heart, soul, mind, and strength, and their neighbor as themselves, or are laboring after this conformity to the mind and commands of their Creator.

It is not known by any particular name; it is not distinguished by any particular form in its mode of worship; it is not exclusively here or there. It is the house or temple of God; it is where God's spirit dwells, where his precepts are obeyed, and where pure, unadulterated love to God and man prevails; it is not in the *creed* nor religious *confessions* of any denomination of Christians, for as all who hold the truth and live a holy life, acknowledging Jesus alone as the head of the Church and Savior of the world, are members of his mystical body—and such may be found in all sects and parties—so the Church of Christ may be said to be every-where, and to be confined nowhere, in whatever place Christianity is credited and acknowledged. The wicked of all sorts, no matter what their professions may be, or to what order or denomination they may

belong, they are without the pale of the Christian Church.

Seven of the Christian graces, which may be considered as pillars in the Christian temple, or Church, are Faith, Virtue, Hope, Godliness, Knowledge, Patience, and Temperance.

Faith, the first in order, is a prominent pillar, and to which all the others are conformed. It is sometimes used to designate the whole of the Christian system.

Virtue has been variously defined by commentators. By some it is said to be the doing of good to mankind, in obedience to the will of God, and for the sake of everlasting happiness; others, that it denotes that *courage* or *fortitude* which enables one to profess the Christian faith before men, in all times of persecution.

Hope is one of the strong pillars in the Christian temple; when we are in trouble or affliction, the hope of happiness and glory hereafter sustains us in our present trials, and relieves us, in a great measure, from the dread of those to come.

Godliness, strictly taken, is right worship or devotion. It is difficult, as one observes, to include an adequate idea of it in what is called a definition. "It supposes knowledge, veneration, affection, dependence, submission, gratitude, and obedience; or it may be reduced to these four ideas: knowledge in the mind, by which it is distinguished from the visions of the superstitious; rectitude in the conscience, that distinguishes it from hypocrisy; *sacrifice* in life, or renunciation of the world, by which it is distinguished from the unmeaning obedience of him who goes as a happy constitution leads him; and, lastly, *zeal* in the heart, which differs from the languishing emotion of the lukewarm."

Knowledge denotes learning, or the improvement of our faculties by reading, observation, and conversation; *experience*, or the acquiring new ideas or truths, by seeing a variety of objects,

and making observations upon them in our own mind. Religious, saving knowledge consists in veneration for the Divine Being, love to him as an object of beauty and goodness, humble confidence in his mercy and promises, and sincere, uniform, and persevering obedience to his Word. It may be further considered as a knowledge of God, of his love, faithfulness, power, etc. Knowledge will also enable us to instruct and benefit mankind, and we thus may become truly a pillar in the temple of God.

Patience, bearing all trials and afflictions with an even mind: enduring in all, and persevering through all, an important and ornamental pillar in the Christian temple. "Patience," says an eminent writer, "is apt to be ranked by many among the more humble and ob-

scure virtues, belonging chiefly to those who groan on a sick bed, or who languish in a prison; but in every circumstance of life no virtue is more important both to duty and happiness." It must enter into the temper, and form the habit of the soul, if we would properly sustain the Christian character.

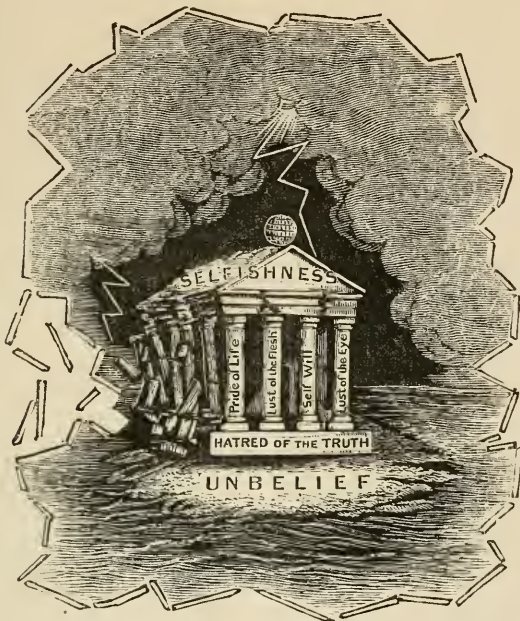
Temperance, a proper and limited use of all earthly enjoyments, keeping every sense under proper restraints, and never permitting the animal part to overcome the rational. *Sobriety* may be properly included under the head of this virtue, and is both the ornament and defense of the Christian. Sobriety is a security against the bad influence of turbulent passions. It is necessary for the young and the old, for the rich and the poor, for the wise and the illiterate—all need to be sober and temperate.

ACTS,
Chap. vii:
verse 43.

JOB,
Chap. v:
verse 3.

PSALM
lxxiv:
verse 20.

REVELATION,
Chap. ii:
verse 13.



GENESIS,
Chap. xlix:
verse 6.

REVELATION,
Chap. xviii:
verse 2.

ISAIAH,
Chap. xiv:
verse 23.

ISAIAH,
Chap. xxviii:
verse 17.

THE SYNAGOGUE OF SATAN.

Which say they are Jews and are not, but are the Synagogue of Satan. Rev. II: 9.—The floods came and the winds blew and beat upon that house; and it fell. Matt. VII: 27.

THE Synagogue of Satan here appears,
On crumbling sands the tottering structure rears
Its trembling columns, which their roof uplift,
While raging billows round it madly drift.
No tapering spires that seem to cleave the skies,
Pointing to Heaven, from out its roof arise;

Only an earthly globe full soon to fall,
While folly writes her characters o'er all.
On Unbelief the superstructure stands,
A tottering fabric reared on trembling sands;
While underneath their burden soon give way,
The work of Satan, fit but for decay.

As there is a Christian Church among men, so the great Adversary of God and mankind has his church, or synagogue, in the world. It, however, stands on a different foundation; its form is different, and is also constructed of different materials. Among the prominent pillars, or columns, are the Lust of the Flesh, Lust of the Eye, Pride of Life,

Self-will, etc. Hatred of the truth may be considered as the foundation of this synagogue; on this are the columns raised. The roof, or covering, of the structure is Selfishness; this is surmounted by a terrestrial globe, emblematical of the nature of the building, showing that it is erected for no other object than what relates to this world.

The Synagogue of Satan stands on the sandy foundation of Unbelief. A flood and tempest has arisen. The surges beat upon the sandy foundation; it wears away; the pillars tremble and fall; the building cracks in pieces, tumbles into ruin, and the overflowing flood will soon sweep the last vestige away.

A hatred of Christian Truth lies at the foundation of the unbelief of the unregenerate human heart. He that doeth evil, hateth the light, and will not come to it lest his deeds should be reprov'd. He shuns the places where the truth is exhibited, and prefers to visit those where his sins are not condemned, but rather palliated. He loves that system that makes light of sin, and that indicates it will be well with him hereafter, however he may live in this world. From desiring and hoping these things, he begins to believe them, and to disbelieve the doctrines which he hates. Upon this foundation he rears a superstructure, which may be well termed a Synagogue of Satan.

The Lust of the Flesh may be considered as one of the prominent pillars in the Synagogue of Satan. This may, in a primary sense, be considered "sensual desire," seeking happiness in debauchery, delicious food, strong drink, and gratification of beastly desires, apparently wishing for nothing better, saying unto the Almighty, "Depart from us, for we desire not the knowledge of thy ways."

genteel Epicurism, or Sensuality, may also be included under this head: an elegant course of self-indulgence which does not particularly disorder the head and stomach, nor blemish our reputation among men, yet keeps us at a distance from true religion. This species of idolatry is not confined to the rich and great. In this, also, "the toe of the peasant treads upon the heel of the courtier." Thousands in low, as well as in high life, sacrifice to this idol, seeking their happiness (although in a more

humble manner) in gratifying their outward senses. It is true their meat and drink, and the objects which gratify their other senses, are of a coarser kind; but still they make up all the happiness they either have or seek, and usurp the hearts which are due to God.

Lust of the Eye is defined as "inordinate desires after finery of every kind: gaudy dress, splendid houses, superb furniture, expensive equipage, trappings and decorations of all sorts." We may also understand "the desire of the eye" to mean the seeking our happiness in gratifying our imagination, (which is chiefly done by means of the eyes,) by grand, new, or beautiful objects. The desire of novelty to most men is natural as the desire for food and drink. Persons of wealth have great temptations to make idols of these things. How strongly and continually are they drawn to seek happiness in beautiful houses, elegant furniture and equipage, costly paintings, and delightful grounds and gardens!

How are rich men, of a more elevated turn of mind, tempted to seek happiness, as their various tastes lead, in poetry, history, music, philosophy, or curious arts and sciences! Now, although it is certain all these have their use, and therefore may be innocently pursued, yet the seeking of happiness in any of them, instead of God, is manifestly idolatry; and, therefore, were it only on this account that riches furnish him with the means of indulging all these desires, it might be well asked, "Is not the life of a rich man, above most others, a temptation on earth, drawing to worship worldly things, and thus making a worshiper in the Synagogue of Satan."

Pride of Life is defined "Hunting after honors, titles, and pedigrees; boasting of ancestry, family connections, great offices, honorable acquaintance, and such like." It is usually supposed to mean the pomp and splendor of those in high life, but it may also include the

seeking of happiness in the praise and plaudits of our fellow-men, which, above most things, engenders pride. When this is pursued by monarchs, titled warriors, and illustrious men, it is called "thirst for glory."

The Pride of Life is seen among all classes and conditions of men. In the middle classes of society, in many instances, we see those who possess a little more wealth than their neighbors look down upon them with contempt, and on this account will not associate with them. The poorer classes, also, have this Pride of Life, when they look down upon those whom they consider as below them; for instance, those who have a skin different from their own. There are also different classes among men who will not associate with others of their race. Among heathen nations how strong is the prejudice of *caste*, destroying the fraternal feelings. All these distinctions among men tend to foster the Pride of Life, which thus becomes one of the principal pillars in the Synagogue of Satan.

Avarice, the love of money, is another pillar. One who is properly a miser, loves and seeks money for its own sake. He looks no further, but places his happiness in the acquiring or possessing of it. This is a species of idolatry different from the preceding, and is of the basest kind. To seek happiness either in gratifying this, or any other of the desires here mentioned, is to renounce God as the Supreme Good, and set up an idol in the Synagogue of Satan.

Selfishness is represented in the engraving as the roof or covering of the Synagogue. It forms a prominent part of the structure, covering the whole. Some writers contend that all sin may be comprehended under it. This vice consists in aiming at our own interest and gratification only, in every thing we do. It shows itself in avarice, oppression, neglect, and contempt of the rights of others; rebellion, sedition, immoderate

attempts to gain fame, power, pleasure, money, and frequently by gross acts of lying and injustice. By and under its power innumerable sins are committed, as perjury, hypocrisy, falsehood, idolatry, persecution, and murder itself.

The priests who officiate in the Synagogue of Satan have been numerous in all ages and countries. From the priests of Baal down to the present time, there has been an unbroken succession of ministrations to the present time. Instead of leading men to the worship of the true and living God, many teachers have held up demons for admiration and worship. Even in modern times, oppression, rapine, war, revenge, and bloodshed have been advocated by those professing to belong to the Christian Church, but who are, in reality, of the Synagogue of Satan.

Satan, the Chief Ruler, or Master, of the Synagogue here described, receives his name from a Hebrew word signifying adversary or enemy. It appears he and his company were cast out of heaven on account of their pride and rebellion. By his envy and malice, sin, death, and all other evils came into the world, and by the permission of God he exercises a kind of government over his subordinates who are apostate angels like himself. He is the Father of Liars, and puts his spirit into the mouth of false prophets, seducers and heretics. He reigns in the hearts of the children of disobedience, and tempts men to evil; inspires them with evil designs, as he did David, when he suggested to him to number his people; to Judas to betray his Lord and Master; and to Ananias and Sapphira to conceal the price of their field. He is also represented as a roaring lion, seeking whom he may tempt, deceive, and devour. For this purpose he erects synagogues, inspires messengers and teachers to set forth his false doctrines, calls light *darkness*, and *darkness light*, and, in short, uses his utmost skill to rob God of his glory, and men of their souls.

"I hate the tempter and his charms,
I hate his flattering breath;
The serpent takes a thousand forms
To cheat our souls to death."

JEREMIAH,
Chap. xxiii:
verse 6.

2 CORINTHIANS
Chap. 1:
verse 20.

PSALM
xxxvii:
verse 5.

PROVERBS,
Chap. iii:
verse 23.



PSALM
c:
verse 5.

ROMANS,
Chap. x:
verse 4.

HEBREWS,
Chap. vi:
verse 18.

PSALM
lxxviii:
verse 53.

THE SAFE BRIDGE.

Behold I lay in Zion . . . a precious corner stone, . . . a sure foundation. Isa. xxviii: 16.—I am the way, and the truth, and the life. John xiv: 6.

With sure foundations built on solid rock,
Strong to resist the waves or tempest shock;
Behold the bridge, with firm foundations sure,
Spanned by the promises that must endure;
Though billows rise and madly dash below,

Safe on his journey or the bridge he'll go.
The righteousness of Christ, the sinner's plea,
The one foundation of his hope must be;
While truth divine is like the rock, secure,
And like eternity to eternity endure.

The only safe bridge over which the traveler can pass from this world to the new heavens and the new earth. He may, perhaps, through ignorance, have some misgivings as to its safety, during the tempests and darkness by which he is sometimes surrounded; he may be fearful of being blown off; or by some misstep be precipitated into the depths below. Should a tempest arise, he need not fear, if he will but lay hold of the Divine Promises, and he may rest assured that they will

not fail, though whatever else may seem to pass away.

It will be perceived, that to cross the bridge it is necessary to get upon the elevated road—the highway of holiness. This is the way of safety. “No lion shall be there,” and “the wayfaring man, though a fool, need not err therein.” Holiness consists in obedience to the divine commands—in loving God supremely—in loving our neighbor as ourselves. It is neither circumcision nor uncircumcision, but a new creation, whereby a man is taken from wandering in the filth and mire of sin, washed and cleansed by the blood of Christ, and his feet placed on firm foundations, on that way which leads to everlasting life and felicity.

As the great Lord of all has ordained that those who inhabit this world, at an appointed time must leave it, he wishes to conduct all the creatures he has made to a place of eternal happiness. This he has proclaimed to them in his Word; he has also cast up a way of holiness, “by which the ransomed of the Lord can return to Zion with everlasting joy upon their heads.” And for these he has prepared a kingdom from the foundation of the world. But he will not force them into it; he leaves them in the hands of their own counsel. He saith, “Behold I set before you life and death, blessing and cursing; choose life that you may live.” He cries aloud, Walk ye on the path of holiness, and whenever the appointed time arrives for you to cross over the gulf of death to the unseen world, lay hold of the Divine Promises, place your feet on that bridge which rests on Divine Truth, and is sustained by the righteousness of Christ.

The *Lord our righteousness* is a term which expresses a vital truth of Christianity, and, in a certain sense, sustains or supports its whole frame. It may be stated that the Christian Church stands or falls with it. It is the pillar

and ground of that faith of which alone cometh salvation. The righteousness of Christ is defined by a celebrated writer as twofold, divine and human. His divine righteousness belongs to his divine nature, as equal with the Father “over all, God blessed forever.” His human righteousness belongs to him in his human nature, and is a transcript of divine purity, justice, mercy, and truth. It includes love, reverence, and resignation to his Father; humility, meekness, gentleness; love to lost mankind, and every other holy and heavenly temper. It also includes all his outward acts which were exactly right in every circumstance. The whole and every part of his obedience was complete. He “fulfilled all righteousness.”

But the obedience and righteousness of Christ implied more than all this; it was not only doing, but suffering—suffering the whole will of God from the time he came into the world till “he bore our sins in his own body on the tree;” yea, till he made full atonement for them, “bowed his head and gave up the ghost.” A measure of his truth is impressed upon the hearts of all Christians of every name, when about to pass into the other world. It was this that even impressed the mind of the celebrated Bellarmine, when asked, as he was about to die, “Unto which of the saints wilt thou turn?” He cried out, “*Fidere meritis Christi intissimum!*” (It is safest to trust in the merits of Christ.)

Says an ancient and celebrated writer, “Christ, by his obedience, procured righteousness for us.” And again: “All such expressions as these, That we are justified by the grace of God, that Christ is our righteousness, that righteousness was procured for us by the death and resurrection of Christ, import the same thing; namely, that the righteousness of Christ, both his active and passive righteousness, is the meritorious cause of our justification, and has procured for us, at God’s hand,

that upon our believing, we should be accounted righteous by him."

All true Christians are saved in consequence of what Christ hath done for them, and not for the sake of their own righteousness, or works, as it is declared, "Not by works of righteousness which we have done, but according to his mercy he hath saved us." "By grace are ye saved, through faith, not of works, lest any man should boast." We are justified freely by his grace, through the redemption which is by Jesus Christ. When all the world was not able to pay any part of our ransom, it pleased him, without any of our deserving, to prepare for us Christ's body and blood, whereby our ransom might be paid, and his justice satisfied. Jesus Christ, therefore, is now the righteousness of all them that truly believe in him.

We must first cut off all our dependence upon ourselves before we can truly depend upon Christ. We must cast away all confidence in our own righteousness, or we can not have a true confidence in his. Till we are delivered from trusting in any thing that we do, we can not thoroughly trust in what he has done or suffered. The righteousness of Christ is the only foundation which will surely bear us into heaven. They to whom the righteousness of

Christ is available are those who are made righteous by the Spirit of Christ, and are renewed in the image of God, "after the likeness wherein they were created—in righteousness and true holiness."

The great enemy of God and mankind, to lure the human race to destruction, builds up a structure connected with the pathway of sin somewhat similar in appearance to the safe bridge. The righteousness of Christ being one of the supports of the safe bridge, an imitation has been got up, called by that name, which might be more properly called false confidence.

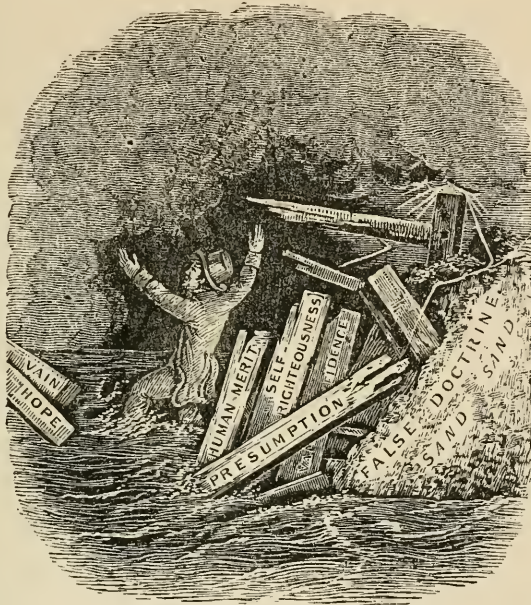
Some even turn the grace of God into lasciviousness, making Christ's righteousness a cloak for their wickedness. When reproved of their sins, they may answer, perhaps, "I pretend to no righteousness of my own—Christ is my righteousness." Or, if charged with injustice, licentiousness, etc., will answer, "I am in myself unjust, impure, etc.; but I am in Christ righteous, and pure, and clean." Let all such dreamers be assured that they who "commit sin are of the devil," notwithstanding all their exalted faith and opinions. Such characters, not being on the highway to holiness, can never pass on to the safe bridge which conducts to eternal safety and happiness.

2 PETER,
Chap. ii:
verse 10.

PROVERBS,
Chap. xxviii:
verse 26.

HEBREWS,
Chap. xii:
verse 14.

ROMANS,
Chap. ii:
verse 20.



2 TIMOTHY,
Chap. iii:
verse 5.

ISAIAH,
Chap. xxviii:
verse 15.

JOB,
Chap. viii:
verses 14, 15.

MATTHEW,
Chap. v:
verse 20.

THE UNSAFE BRIDGE.

The hope of unjust men perisheth. Prov. XI: 7.—The way of the wicked he turneth upside down. Ps. CXLVI: 9.—There is a way that seemeth right unto a man, but the end thereof are the ways of death. Prov. XVI: 25.

THE heedless traveler on his journey see,
Passing from Time into Eternity;
The bridge, unsafe, he treads with willing feet,
Nor seems to fear the ruin he must meet;
It rests upon false doctrines, sandy banks,

Frail structure! unsupported are its planks;
He heeds no warnings, knows not that the tide
Will sweep away the bridge in ruin wide,
While raging billows foam, dash to and fro,
He quickly falls, and sinks in depths below!

The man who passes from time to eternity, regardless of the great truths of Christianity, may be compared to a traveler who undertakes to cross a deep and wide stream on a frail and unsafe bridge, which gives way under a slight pressure, or by the wearing of waters.

The main foundation on which this

bridge rests are the sandy banks of False Doctrine, the main timbers of which are Presumption and Vain Hope, and the planks of various kinds of human merit. The heedless traveler, without due examination, fearlessly passes on, until the framework, and every thing else connected with it, gives way, when he is at

once precipitated into, and is lost in the mighty waters.

Many false systems of religion are extant, each of which claims to be sufficient to conduct one in safety from time to a happy eternity. When the day of trial arrives, they will all be found unavailing, and as unsafe as a bridge founded upon a bank of sand.

A person not knowing the nature of the soil on which the main timbers of such a structure rests, will be apt to believe that the bank is sufficiently durable to resist the action of the stream, and the bridge itself strong enough to bear him to a place of safety. It is true, he may have had some intimations of its insecurity, but as these warnings came from persons whom he considers as rather weak-minded, and disposed to look on the dark side of things, he does not feel disposed to take their advice. He has been informed that there is another bridge which is indeed safe, but as it is some distance off, and the road which leads to it difficult, he determines to venture himself on the one near at hand, especially as he sees the great mass of travelers are going the same way.

The great Lord of the country has ordained that all travelers shall leave this part of his dominions at a fixed time, whether they go willingly or not. He wishes them all to go to a better land, prepared for all those who love and obey him. He has erected, at an immense expense, a safe bridge, and sent out his servants to invite and intreat all travelers to come, and pass over without money and without price! He has also prepared delightful mansions for all who will accept his kind invitations, and instructed his servants to warn all against attempting to cross the unsafe bridge, telling them that they will be lost if they venture on such a frail structure.

An evil prince, the enemy of the Lord of the country, has laid the foundations for the unsafe bridge, and has had the

direction in furnishing the materials. He also has servants under him, whom he sends abroad to induce travelers to pass over his bridge, which he represents as entirely safe, and even contradicts the assertion that all will be lost who attempt to pass over.

This arch-enemy of God and man has thus far deceived the greater part of the human family. All who come on to the bridge he considers as his subjects, and when they fall into the depths below, they sink into the regions of darkness and despair. They then find indeed that they are lost, that they are forever excluded from the abodes of the blessed above, there being between them and that happy place a great gulf, over which no one can pass.

It is sometimes the case that those who venture on this unsafe structure become convinced of its frail nature, and of its utter insufficiency to bear up a person from the gulf of perdition. Considering the many warnings they have slighted, the proffered mercies they have rejected, they feel that they are justly condemned, and have forfeited all claims on the divine compassion. Knowing, by melancholy experience, that they possess no power of themselves to help themselves, and having no expectation that God will help them, thinking that the day of their calamity has come, despair seizes them, and they at once cast themselves into the depths below.

Presumption is one of the main supports which give a specious strength to the unsafe bridge. Many are ruined by so presuming on the mercy of God as utterly to forget his justice. Although he has expressly declared, "Without holiness no man shall see the Lord," yet they flatter themselves that, live as they may, they shall in the end come out right. They feel that they love their sins, and that, after all, they are not so bad as the Bible represents; that they are of little importance; that

God will overlook them, or if he does not, they will be let off with some slight punishment. It is true, the Bible, in its literal sense, seems to denounce awful punishments against the wicked, but they persuade themselves that God is too merciful to punish in this manner; these threatenings may mean something else.

Others, perhaps, persuade themselves that if they have faith merely, it is sufficient to save them; that Christ has done all things for them, they are complete in him, etc. No matter what sins they commit they can not be lost, for faith will save them, evidently forget-

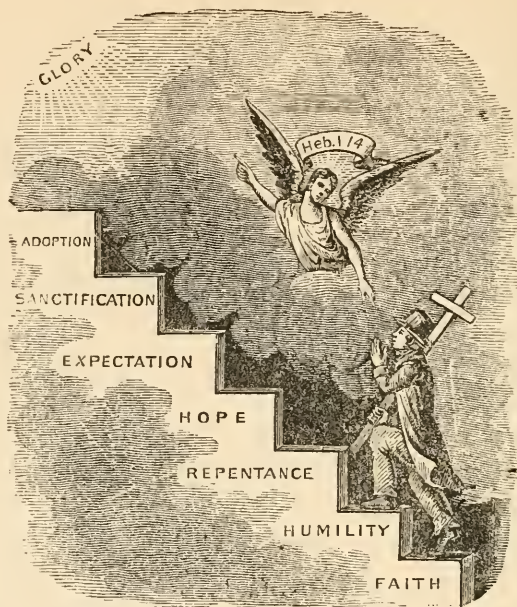
ting what the Apostle says, that "Faith without works is dead, being alone." Some have gone so far as to renounce the outward forms of religion, treating them with contempt, esteeming them as "carnal ordinances," which persons of their knowledge and discernment are not bound to observe. Others have even advocated the direct violation of God's law, (strange as it may appear,) under the profession of superior sanctity; of being "all one in Christ Jesus," while indulging their beastly appetites; prating about liberty, while "they are the servants of corruption."

MARK,
Chap. xi:
verse 22.

LUKE,
Chap. xviii:
verse 17.

ISAIAH,
Chap. lvii:
verse 15.

COLOSSIANS,
Chap. i:
verse 27.



ROMANS,
Chap. viii:
verse 19.

1 THESS.
Chap. v:
verse 23.

GALATIANS,
Chap. iv:
verses 5-7.

PSALM
lxxiii:
verse 24.

SEVEN UPWARD STEPS.

Thou wilt show me the path of life. Ps. xvi: 11.—They go from strength to strength. Ps. lxxxiv: 7.—The path of the just shineth . . . more and more unto the perfect day. Prov. iv: 18.

SEVEN upward steps in Christian life we see,
First Faith sincere, and then Humility;
Then the Repentance shown to God and man,
And Hope that eager grasps salvation's plan;
Then Expectation of the joys to come,
Promised the Christian in his heavenly home.

Sanctification, next within the soul,
And blest Adoption, surety of the whole;
While Glory over all sheds luster down,
And Angels point him to the starry crown;
As hopes like these the Christian's life employ,
The Cross seems light, he presses on with joy.

In the engraving a person is seen ascending the steps from Faith to Glory. He bears the consecrated cross, encouraged by the presence and ministry of a guardian angel to press upward to the heavenly regions. The first step represented is *Faith*, showing that every one who commences a religious life must, in the first place, have faith

in the being and attributes of God, believing that he is, and that he is a rewarder of all them that diligently seek him. In many places in Scripture, faith is represented as the principal grace, and without it no one can please God. The apostle, in his epistle to the Hebrews, gives a long catalogue of worthies who exercised living faith,

from righteous Abel down to the Christian era, many of whom performed wonders by its power; and it is recorded of them that they all died in faith.

When a man has faith in God, and begins to understand something of his nature, and of his obligations to him, he feels a spirit of *Humility*, on account of his short-comings, his violation of the divine law, and the spirit of depravity within. He sees that he has broken the law of his Creator and Benefactor, and rendered himself liable to the infliction of its penalties. He is humbled in the dust before God, and feels himself undone, unless God has mercy on him. He has now taken the second upward step toward salvation.

In view of his transgressions against so great and so good a Being, the convicted sinner has a view of his corrupt and vile nature, and of his exceeding depravity, and loathes himself on account of his sins. He, therefore, feels a deep sorrow for his transgressions, and makes a firm resolution and determination to forsake them. He thus exercises evangelical *Repentance*, and so has taken the third upward step represented in the engraving.

Encouraged by the divine promise, he next takes the fourth step upward. He exercises *Hope* that God will deliver him from all his sins, and save him with an eternal salvation. "The hope of a Christian," says one, "is an expectation of all necessary good, both in time and in eternity, founded on the promises, relations, and perfections of God, and on the offices, righteousness, and intercession of Christ. It is a compound of desire, expectation, patience, and joy. Rom. viii: 24, 25. It may be considered, first, as *pure*, (1 John iii: 2, 3,) as it is resident in that heart which is cleansed from sin; second, as *good*, (2 Thess. ii: 16—in distinction from the hope of a hypocrite,) as deriving its origin from God, centering in him; third, it is called *lively*, (1 Pet. i: 3,) as it proceeds from

spiritual life, and renders one active and lively in good works; fourth, it is *courageous*, (Rom. v: 5; 1 Thess. v: 8,) because it exercises fortitude in all the troubles of life, and yields support in the hour of death, (Prov. xiv: 32;) fifth, *sure*, (Heb. vi: 19,) because it will not disappoint us, and is fixed on a sure foundation; sixth, *joyful*, (Rom. v: 2,) as it produces the greatest felicity in the anticipation of the complete deliverance from all evil."

Expectation, the fifth step, is nearly allied, and may be considered as an advanced step upward from Hope. We may, indeed, hope for some things which we may have but little prospect of receiving, and it may be so deferred as even to make "the heart sick." But the Christian having had some experience of the mercy and goodness of God, now expects to receive still greater blessings in accordance with his promises.

Sanctification, the sixth upward step in the Christian life, is defined by Archbishop Usher to be "nothing less than for a man to be brought to an entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, and as a whole burnt offering to Christ." It is also defined as the work of God's grace, whereby we are enabled to die unto sin and live unto righteousness.

Sanctification is distinguished from justification thus: Justification changeth our state in law before God as a Judge; sanctification changeth our heart before him as a Father. Justification precedes and sanctification follows as the fruit and evidence of it. Justification removes the guilt of sin; sanctification the power of it. Justification delivers us from the avenging wrath of God; sanctification from the power of it. It is a work of God, and shows itself by a holy reverence of the Divine Being—patient, submission to his will, com-

munion with God, delight in his Word and ordinances, humility, prayer, holy confidence, praise, and uniform obedience.

Being purified and sanctified, we are thus rendered complete in Christ, we receive *Adoption* as sons. This is the seventh and highest elevation to which mortals can attain in this life before they enter *Glory* above. Adoption is defined to be the act of God's free grace, whereby human beings are received into the number, and have a right to all the privileges of the sons of God. Adoption is a word taken from the civil law, and was much in use among the Romans in the time of the apostles, when it was the custom for persons having no children of their own to adopt one or more of some others, to whom they gave their name, their estates, and were, in all respects, treated and considered as their own children.

The privileges of those who are adopted into the family of God are every way great and extensive. They have God's name upon them, and are described as his people, "called by his name." They are no longer slaves to the things of time and sense, but are raised to dignity and honor. They have inexhaustible riches laid up for them; for it is declared that "they shall inherit all things." They have the divine protection; for it is also declared that "they shall dwell in a peaceable habitation, and in sure dwellings and quiet resting-places." They shall have unspeakable felicity and

eternal glory; for the same word declares that "they shall be forever with the Lord."

Those adopted into the family of heaven cast off all allegiance to any other; they give up every other interest which interferes with the will and glory of their heavenly Father, saying "Other lords have had dominion over us; but by thee only will we make mention of thy name." These adopted ones feel a supreme affection for their Great Benefactor, and each one of them says from his heart, "Whom have I in heaven but thee, and there is none on earth that I desire beside thee." They have access to God with a holy boldness. Being children by adoption, and joint heirs with Jesus Christ, they can, by the virtue of his merits, "come boldly to the throne of grace, that they may obtain mercy, and find grace to help in time of need;" and, in the words of inspiration, they may truly say, "He that spared not his only begotten Son, but freely gave him up for us all, how shall he not with him give us all things."

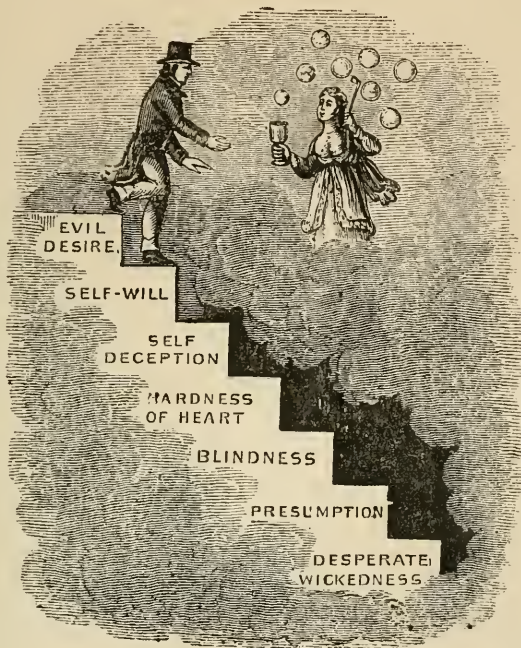
The Christian traveler having ascended to a state of sanctification and adoption into the family of heaven, has arrived at the confines of eternal GLORY. He is now in the land of Beulah, and has glimpses of the heavenly, glorious, and eternal mansions of the blessed, and can say with the Apostle, "Henceforth I know that there is a crown of glory laid up for me, and not for me only, but for all who love his appearing."

EXODUS,
Chap. xx:
verse 17.

ECCLESIAST'S,
Chap. viii:
verse 11.

2 TIMOTHY,
Chap. iii:
verse 13.

ROMANS,
Chap. ii:
verse 5.



EPHESIANS,
Chap. iv:
verse 18.

2 PETER,
Chap. ii:
verse 10.

JEREMIAH,
Chap. xvii:
verse 9.

JUDE,
Chap. i:
verse 3.

SEVEN DOWNWARD STEPS.

But evil men and seducers shall wax worse and worse, deceiving and being deceived. 2 Tim. III: 13.—Going down to the chambers of death. Prov. VII: 27.

SEVEN downward steps, behold in man's career,
A siren form of guilty pleasure near;
She gives the cup with all her fiendish arts,
The base indulgence of sense imparts.
Desire, Self-Will, and Self-Deception first,
Three steps upon that downward way accurst;

Hardness of heart, the heavenly call requite,
And Blindness, such as will not see the light;
Presumption, sporting next on ruin's brink,
Too hardened far, the soul to pause and think,
Till Desperate Wickedness, last step below,
Lands the lost wretch in depths of darkest woe.

The engraving annexed represents a man going down, from bad to worse, a flight of steps, reaching to the regions of darkness and despair. He is lured on, perhaps, by some fascinating emissary of evil, who causes the bubbles of fancy and imagination, with their brilliant and

attractive colors, to dance before him. He is attracted; the cup of guilty pleasure and intoxication is held out to him; he is lured downward by his deceiver, and, as she descends to lower depths, he follows, till he reaches the utmost depths of wickedness and despair.

Man, in this life, is in a state of trial or temptation, and is situated, as it were, between two worlds—the one of light and glory, the other of darkness and despair. He is tempted to take a downward course. The world, with its fascinating objects, is always placed before him in bright and beautiful colors. He is warned by Heavenly Wisdom to turn off his eyes from beholding vanity, but he gives a deaf ear to her entreaties, being lured by the deceitful and lying vanities presented to his view by a demon in the form of a beautiful female. Instead of resisting the tempter, as Divine Wisdom commands, his mind dwells on forbidden objects, and it is filled with the *evil desire* of accomplishing or obtaining unlawful objects. This is the first step in his downward career.

Self-will, the next step downward, is natural to man in his fallen state. Satan has stamped his image on his heart, and, like his master, he is determined to have his own way. The will of God, which is the supreme rule of every intelligent creature in heaven or earth, is discarded. Though warned of the fatal consequences, he braves it all in defiance of the Almighty; though entreated, he turns a deaf ear, and, with bold effrontery, says in his heart, "I will do my own pleasure independently of that of my Creator." The Almighty is dethroned in the sinner's heart, and *self* is set up, served, and worshiped as Deity.

The man who has made up his mind that he will do certain acts forbidden by God's Word, to quiet his conscience, commences a course of self-deception. He reasons with himself that the sin he wishes to commit is but a small affair. He is led, perhaps, to consider it rather as a human weakness than a sin; that he can repent at any time, for which God is bound to forgive. The best of men have their failings—he has his, etc. Forgetting the great truth, that man is in the world on a state of trial, he asks, "Why do I have these desires, unless they

are to be gratified?" True, the Bible seems to be against these things, but perhaps the Bible itself is not true, and, therefore, it is nothing but priestcraft.

By deceptive reasonings like the above, the heart of man is "hardened through the deceitfulness of sin," and he may be considered as having descended to the fourth downward step—*hardness of heart*. He now can violate a plain command of God with but little or no self-condemnation, either doing what he has expressly forbidden or neglecting what he has expressly commanded, and yet without any remorse; and he may, perhaps, glory in this very hardness of heart! Many instances of this deplorable state of mind are to be met with, even among some who call themselves Christians. If any one can break the least of the known commands of God, without self-condemnation, it is plain that Satan has hardened his heart. If not soon recovered from this, he will be "past feeling," and the conscience, as St. Paul says, will be "seared as with a hot iron."

After a course of self-deception, and having hardened his heart, the sinner passes on to a state of *Blindness*, another downward step to perdition. As he had willfully closed his eyes against the light, his mind becomes blinded and insensible to the truth of God. We have an example of blindness of mind among a whole people, the Jews, who willfully closed their eyes against the true light which was exhibited by Jesus Christ, rejected the Lord of life and glory, and preferred a murderer before him. God, in judgment "hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; let their eyes be darkened," etc. In many individual cases, those who have willfully hardened their hearts, and rejected Jesus Christ, become blind to all moral excellence, "calling darkness light, and light darkness."

After the mind, by a course of sin, be-

comes darkened, the sinner commits wickedness in a bold and daring manner, *presuming* that either God will not notice his actions, or, if he does, he will pardon every act he may commit. "*Presumptuous sins*," says one, "must be distinguished from sins of infirmity, or those failings peculiar to human nature—from sins done through ignorance, and from sins into which men are hurried by sudden and violent temptation. They imply obstinacy, inattention to the remonstrance of conscience, and opposition to the dispensations of Providence. Presumptuous sins are numerous, such as profane swearing, perjury, theft, adultery, drunkenness, etc. These may be more particularly considered as presumptuous sins, because they are generally committed against a known law, and so often repeated. . . . As it respects professors of religion, they sin presumptuously when they take up a profession of religion without principle; when they do not take religion as they find it in the Bible; when they run into temptation, and, at the same time, indulge in self-confidence and self-complacency; and when professing to be Christians, they live licentiously, and when they magnify and pervert their troubles, arraigning the conduct of God as unkind or unjust."

The last downward step before enter-

ing the blackness of final despair, may be called that of *Desperate Wickedness*. The Apostle speaks of those "who, being *past all feeling*, have given themselves over to lasciviousness, to work all uncleanness with greediness." This describes one form of desperate wickedness, and is a complete finish to the most abandoned character. To do a wicked act is bad, but to labor in it is worse—to labor in all wickedness is worse still; but to do all this, in every case, to the utmost extent, with a desire exceeding time, place, opportunity, and strength, is worst of all, and leaves nothing more profligate or more abandoned to be described. To be desperately wicked is to throw off all sense of shame, and to bid defiance to all the threatenings of the Almighty against sin; to be desperate is to have neither the hope or desire of reformation—in a word, to be without remorse, and to be utterly regardless of conduct, character, or final blessedness.

Thy law and thy gospel they despise,
They dare thy wrath—of madness proud;
They scorn thy grace, to seek or prize
To bow too lofty, e'en to God.

Downward to death the wicked go,
By sin led on, to ruin driven;
They sink in darkness to a world of woe,
And find no entrance into heaven.

ROMANS,
Chap. v :
verse 12.

PSALM
xc :
verse 3.

PSALM
lxxxix :
verse 48.

JOB,
Chap. vii :
verse 10.



PSALM
ciii :
verses 15, 16.

PSALM
cxliv :
verse 4.

JOB,
Chap. xvii :
verse 14.

1 CORINTH'S
Chap. xv :
verse 26.

DEATH'S DOINGS.

What man is he that liveth and shall not see death? Ps. LXXXIX : 48.—All flesh shall perish together. Job. xxxiv : 15.—Death passed upon all men. Rom. v : 12.—Thou turneth man to destruction. Ps. xc : 3.

THE King of Terrors in his regal crown,
Blinded, at hazard, strikes his victims down;
The rich and great, the beggar, mean and low,
All fall alike by his resistless blow;
The infant child, the monarch on his throne,

All helpless victims on his path are strown;
The lonely maiden in her beauteous bloom,
The aged man, all share alike the doom;
A stern, awful monarch, 'neath whose sway
None may resist, but all alike obey.

Death is usually represented by the figure of a human skeleton. In the annexed engraving he is shown as partially clothed, so that his form, so awful to human beings, is not always perceived. As he is called the "King of Terrors," he wears a crown. As he is impartial he shows no favors to any particular class. He is represented as striking with his fatal darts, at the same time, the lame beggar, with his crutches, and the beauteous maiden, in the full bloom and joy of life; the haughty monarch, with all his insignia of royalty, and the little helpless child. In the background the minister of religion is

seen warning his congregation of the approach of the great destroyer.

"Death is, in itself, a most serious and distressing event. It is nature's supreme evil, the abhorrence of God's creation, a monster from whose touch every living thing recoils; so that to shrink from its ravages upon ourselves, or upon those we love, is not an argument of weakness, but an act of obedience to the first law of being—a tribute to the value of that life which is our Maker's gift.

The disregard which some of old affected to whatever goes by the name of evil—the insensibility of others who yield up their souls to the power of fatalism, and the artificial gaiety which has occasionally played the comedian about the dying bed of "philosophy, falsely so called," are outrages upon decency and nature. "Death destroys both action and enjoyment; mocks at wisdom, strength, and beauty; disarranges our plans, robs us of our treasure, desolates our bosoms, breaks our heart-strings, blasts our hope. Death extinguishes the glow of kindness, abolishes the most tender relations of man, severs him from all he knows and loves, subjects him to an ordeal which thousands of millions have passed, but none can explain, and which will be as new to the last who gives up the ghost as it was to murdered Abel; flings him, in fine, without avail from the experience of others, into a state of untried being. No wonder that nature trembles before it. Reason justifies the fear. Religion never makes light of it; and he who does, instead of ranking with heroes, can hardly deserve to rank with a brute."

"The best course of moral instruction against the passions," says Saurin, "is death." The grave is a discoverer of the absurdity of sin of every kind. There the ambitious may learn the folly of ambition; there the vain may learn the vanity of all human things; there

the voluptuous may read a mortifying lesson on the absurdity of sensual pleasure. Constantine the Great, in order to reclaim a miser, took a lance, and marked out a space of ground the size of the human body, and told him: "Add heap to heap, accumulate riches upon riches, extend the bounds of your possessions, conquer the whole world; in a few days such a spot as this will be all you will have. . . . Death puts an end to the most specious titles, to the most dazzling grandeur, and to the most delicious life."

A sultan, amusing himself with walking, observed a dervise sitting with a human skull in his lap, and appearing to be in a very profound reverie; his attitude and manner surprised the sultan, who demanded the cause of his being so deeply engaged in reflection. "Sire," said the dervise, "this skull was presented to me this morning, and I have from that moment been endeavoring, in vain, to discover whether it is the skull of a powerful monarch, like your majesty, or a poor dervise, like myself." A humbling consideration, truly!

"Earth's highest station ends in, here he lies!
And dust to dust concludes her noblest song."

When David Garrick, the celebrated actor, showed Dr. Johnson, the great English moralist, his fine house, gardens, statues, and pictures, at Hampton Court, the Doctor, instead of giving him a flattering compliment, as was expected, replied: "Ah, David, David! these are the things that make a death-bed terrible." At the restoration of a monarchy in England, a Fellow of one of the colleges at Cambridge represented to a friend the great difficulties of conforming, in point of conscience, to the regulations required, concluding, however, with these words: "But we must live." To which the other most appropriately answered, with the same

number of words, "but we must [also] die!"

"Considering death in itself, it is," as a young writer observes, "a sad scene; and the solemnity of the scene increases as death advances. Every step the last enemy takes alarms; every fresh symptom strikes terror into the spectators, and spreads silence and gloominess through the dwelling; the disease baffles the power of medicine. They who stand by observe its progress; the dying man watches their looks; he suspects his case to be desperate. The physician at length pronounces it so; he believes it. Now the wheel of life goes down apace. The vital flame burns faint and irregular; reason intermits; short intervals of sense divide his thoughts and passions. Now himself is the object; then his family. His friends, his relations, his children crowd around his bed, shed their unavailing tears over him, and receive his last blessing. His pulse beats a surrender to the pale conqueror; his eyes swim, his tongue falters, a cold sweat bedews his face; he groans, he expires!"

Pope Eugenius IV summoned a council to meet at the city of Basle, in Switzerland, in the year 1431, which met and continued to sit for seventeen years. At this council the Pope himself and many princes were present. During this time the city was visited with a plague which carried off many of the nobility; and on the cessation of the distemper the surviving members of the council, with a view to perpetuate the memory of this event, caused to be painted on the walls of the cemetery a *Dance of Death*, representing all ranks of persons as individually seized by him. The figures are all drawn in the costume or habit of the times.

Holbein, one of the great painters of the German school, was born in Basle

about 1498, where he lived until manhood. In 1554 a series of wood-cuts, about fifty in number, from Holbein's drawings, were published in Basle, entitled "*Images of Death*," each print being accompanied by an admonitory stanza and a quotation from the Bible. This unique specimen of art has passed through numerous editions in various languages. The American edition has a frontispiece which shows an open grave in front, to which a long procession from the city is coming, each individual being accompanied by a figure of death. The Pope is seen at the head, the emperor next, and so on, in regular gradation, according to rank.

The first four of these expressive drawings represent our first parents in various situations, from their creation till after their expulsion from Paradise. The fifth scene shows a churchyard, and the porch of a church filled with an assemblage of skeletons, who are blowing trumpets and other loud-sounding instruments, evidently rejoicing in triumph. The sixth shows the Pope in the act of crowning an emperor who kneels before him. Death, however, from behind the throne, lays his hand upon him, who is the highest human potentate. The seventh shows an emperor enthroned, with sword in hand, with his courtiers about him; a skeleton is seen bestriding the shoulders of the monarch, with his hands upon his crown. In the eighth we see a king dining under a canopy, and served by a retinue. He had in his hand a wine-cup, but does not appear to see that Death is filling it. A cardinal appears in the ninth, selling an indulgence for money. Death appears seizing his hat, the symbol of his rank, and is about to tear it from his head.

In the tenth design is an empress in her palace yard, attended by the ladies. Death, however, is by her side, directing her attention to an open grave. In the next, Death, in the guise of a court fool, has seized the queen; she shrieks, and endeavors to free herself from his grasp, but in vain. With a grin of fierce delight he holds up his hour-glass, to show her that her time is expired. In the twelfth, Death carries off a bishop from his flock. In the thirteenth is an elector, or prince of the empire, who is apparently repulsing a poor woman and child from his presence. But Death, the avenger of the oppressed poor, with an iron gripe is seizing him while stand-

ing among his courtiers. The abbot and the abbess are the subjects of the two next cuts. In the former, Death has assumed the miter and crosier of his victim, and drags him off with ludicrous pomp; he drags off the abbess by the scapulary which hangs about her neck.

A gentleman and a canon figure in the sixteenth and seventeenth groups—the judge, the advocate, and the magistrate; the vices peculiar to these stations only are satirically displayed. The curate is next represented; behind him stands Death, who holds up the jaw of a skeleton over his head, as being more eloquent than his own. A priest and mendicant friar appear next. The twenty-fourth is a youthful nun, kneeling before the oratory in her cell. The next in order are the old woman, the physician, and astrologer. To the physician, Death, as in mockery, is bringing him a patient; to the astrologer, who is looking up to a celestial sphere, Death holds up a skull before him, inviting him to contemplate *that* sphere before the other. The miser comes next, from whom Death snatches his gold. The merchant and mariner follow. Death takes away the merchant from his ships and merchandise, and is snapping the mast of the mariner's vessel.

The knight or soldier is represented as in a desperate conflict with Death. The count and an old man come next. A countess, while examing a new dress, is seen, with Death by her side, adjusting a collar about her neck. Death appears before the newly-married couple beating a tabor with joy. He seizes the duchess as she is sitting on her bed or couch. The next cut represents a heavy loaded porter, whom Death is taking from under his burden. The peasant, or plowman, comes next, of whose four-horse team Death is the driver. The next is an affecting scene, approaching to the strongest sympathies of the human heart. Aside from this, it shows the impartiality of Death, who

“Invades with the same step
The hovels of beggars and the palaces of kings.”

The mother is seen in a poor cottage preparing, with a few small sticks, a scanty meal. Death enters, seizes the hand of the youngest child, who turns and stretches the other imploringly to his mother, who is frantic with grief. A battle scene between Death and a Swiss soldier is depicted; the field is covered

with the wounded and slain, in the midst of which he encounters his last enemy.

A group of gamblers are next presented. Death appears to be strangling one of the company, probably designed to show one method of suicide committed by those given to games of chance. Next, a drunken German debauch, as the actors appeared four centuries ago. Death has seized one of the poor besotted creatures, and turns the fatal liquor down his throat. Then, in succession, follow the fool, the thief, and the blind man. The fool is accompanied by a figure of Death playing on a bagpipe; the thief, or highwayman, is seen in the act of robbing a helpless woman. Death, however, has his bony fingers grasping the neck of the thief, indicative of the fate which awaits him. The blind man is led by a skeleton, who appears blind also.

The forty-seventh design in this singular work is an admirable representation of a poor, decrepid beggar, forsaken by his fellow-men. Some of his limbs are withered by disease, and his body is nearly destitute of clothing. To add to his misery, a number of persons are pointing at him the finger of scorn and derision. Death is not seen near him, as he is with the other characters represented. This circumstance has puzzled the critics and antiquarians, who asked what was the reason of the omission. It might be to show that to him to whom Death would be a relief, Death oftentimes seems to delay his coming.

Among the four last scenes that are represented, is one showing the husband and wife. Death is seen leading away the husband by part of his dress, which he has seized and thrown over his shoulder. The wife has her hand grasped by Death, who is taking her away, unmindful of her tears. The work ends, as a connected series, with a representation, partly figurative and partly literal, of what will take place at the consummation of all things. Christ, the Conqueror of Death, and final Judge of all, attended with the hosts above, appears in the clouds of heaven seated on the bow of Promise. The celestial sphere showing the ecliptic, with the signs of the zodiac, the earth in the center, etc., is seen beneath the Judge, thus showing that all worlds are under him, and that he views them all at one glance. An assemblage of human beings, apparently just raised from their graves, stand before their Judge, to be dealt with according to the deeds done in the body.

PROVERBS,

Chap. xii:
verse 22.

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1 JOHN,

Chap. iv:
verse 1.

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PSALM

lviii:
verse 3.

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JEREMIAH,

Chap. xxiii:
verse 32.



EZEKIEL,

Chap. xiii:
verse 9.

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PSALM

lv:
verse 11.

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EPHESIANS,

Chap. iv:
verse 14.

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REVELATION,

Chap. xxi:
verse 8.

THE LYING DEMON.

Woe unto them that put darkness for light, and light for darkness. Isa. v : 20.—Speaking lies is hypocrisy. 1 Tim. iv : 2.—He that speaketh lies shall perish. Prov. xix : 9.

BEHOLD the Lying Demon thus disgrace
The robes of truth—she hides her hideous face
Behind a mask, and in her hand she bears
The broken mirror, which distorted wears
False images, most like her own deceit.
The weeping Crocodile beneath her feet;
The misnamed globes of darkness and of light,
To which her lying lips direct the sight;

Truth's sacred records trampled under foot,
And man's vain theories, their substitute,
While o'er her flies the dusky bird of night,
Emblem of deeds that dare not meet the light.
False infidelity upholds her form,
Soon to be swept before the rising storm;
All these her hideous character declare,
And each some token of deception bear.

The Lying Demon is here represented by a hideous figure dressed somewhat in the resemblance of Truth. She wears a mask to hide the deformity of her features. She holds up a mirror, it is true, but it is broken, which reflects every thing in a distorted and disjointed manner. Two hemispheres are exhibited, one light, the other dark; she

points to the latter, and calls it *light*. By her side is seen the crocodile, who is uttering a cry of distress, for the purpose of drawing other animals within its reach, so that it may devour them; it is, therefore, properly an emblem of lying and of fraud.

The demon is shown trampling the records of truth under her feet; she has

various masks at hand to be worn on certain occasions. By her side are various infidel works, among which are those of Paine, Voltaire; also, the book of Mormon. Above her flies the bat, the bird of night, the emblem of darkness. The Lying Demon stands on the sandy foundation of *Atheism* and *Infidelity*, which the rising storm and flood will sweep away with the besom of destruction.

Lying lips are an abomination to the Lord. All men must acknowledge lying to be one of the most scandalous sins that can be committed between man and man—a crime of a deep dye and of an extensive nature, leading into innumerable sins—for lying is practiced to deceive, to injure, betray, rob, destroy, and the like. Lying, in this sense, is the concealment of all other crimes—the sheep's clothing upon the wolf's back, the pharisee's own prayer, the harlot's blush, the hypocrite's paint, the murderer's smile, the thief's cloak, and Judas' kiss. In a word, it is the devil's distinguished characteristic.

Lying is defined by Paley, "as a breach of promise, for whoever seriously addresses his discourse to another, tacitly promises to speak the truth, because he knows that truth is expected. There are various kinds of lies: first, the pernicious lie, uttered for the hurt or disadvantage of our neighbor; second, the officious lie, uttered for our own or our neighbor's advantage; third, the ludicrous and jocose lie, uttered by way of jest, and only for mirth's sake, in common converse; fourth, *pious* frauds, as they are improperly called, pretended inspirations, forged books, counterfeit miracles, are species of lies; fifth, lies of the conduct, for a lie may be told in *gestures* as well as in *words*; sixth, lies of *omission*, as when an author willfully omits what ought to be related; and may we not all admit, seventh, that *equivocation* and *mental reservation* come under the guilt of lying.

The evil and injustice of this crime appears, first, from its being a breach of the natural and universal right of all men to truth in the intercourse of speech; second, for its being a violation of God's law; third, the faculty of speech was bestowed on us as an instrument of knowledge, not of deceit; to communicate our thoughts, not to hide them; fourth, it has a tendency to dissolve all society; fifth, the punishment of it is great, the hatred of those whom we have deceived, and an eternal separation from God in the world to come.

Truth is always consistent with itself, and needs nothing to help it out. It is always near at hand, sits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome, sets a man's imagination upon the rack, and before it gets over half its journey needs many more to hold it up from the ground. It is like a building upon a false foundation, which continually needs props to shore it up, and which proves at last more expensive than to have raised a substantial building at first upon a true and solid foundation. The crafty man is always in danger; and when he thinks he walks in the dark, all his pretenses are so transparent that he that runs may read them. He thinks he is making fools of others, but instead makes the greatest fool of himself.

"Almost every other vice," says an excellent writer, "may be kept in countenance by applause and association; even the robber and cut-throat have their followers, who admire their address and intrepidity, their stratagems of rapine, and their fidelity to the gang; but the liar is universally despised, abandoned, and disowned. He has no domestic consolations which he can oppose to the censure of mankind. He can retire to no fraternity where his crimes may stand in the place of virtues; but is given up to the hisses of the multitude without a friend, without an apologist." "The very devils," says

one, "do not tell lies to one another; for truth is necessary to all societies, nor can the society of hell subsist without it."

The sin of lying consists in declaring for true any thing that is false. If we say or do any thing to deceive, even if we speak not a word, we are guilty of falsehood, as in the following instances: Suppose a man to be traveling to York on horseback, and comes to a place where two roads meet. The right-hand road is the one he should take, but he is a stranger, and does not know it. He sees a person in the road, and asks him which is the way to York? The man says nothing, but points to the left-hand road. After traveling some considerable distance, he stops to get refreshment for himself and horse, saying, "I wish to get to York to-night, and I suppose this is the right road?" The man says nothing, but laughs at the traveler's mistake when he is out of sight. These men were guilty of falsehood, though they did not say a word. The first deceived the traveler, and committed a lie by pointing in a direction he knew to be wrong; the second deceived the traveler by his silence, for he intended, by saying nothing, to make the man believe that he was right.

A person may be guilty of falsehood even in speaking the truth, as in the following instances: "I can not find Mary," says one girl to another, "have you seen her?" "Yes," was the reply, "I have." She had not seen her for days, and knew that her companion meant whether she had seen her just then. She was guilty of falsehood, because she wished to make the other believe that she had seen Mary a little time before.

Parents sometimes unwittingly educate their children to deceit and lying. The mother, perhaps, when giving her child unpleasant medicine, says, "Here is something good for you." The child,

when it has swallowed the bitter potion, cries out, "You said it was good." "So it is good—for your cough," replied the mother. A man signed a promise that he would never drink intoxicating liquor, unless it was ordered by a physician. Afterward he wished to get rid of his promise, and persuaded a physician to order him to drink brandy, when the latter joined him, and the two got drunk together.

In the first age of the Christian Church, the Almighty, in a striking manner, showed his displeasure against deception and lying, by striking dead Ananias and Sapphira in the very act. God made this guilty pair an example of his justice to show his utter abhorrence of hypocrisy and deceit. In the book of Revelation it is declared that "all liars shall have their part in the lake that burneth with fire and brimstone, which is the second death." "The word *liars*, in this passage," says an able commentator, "signifies every one who speaks contrary to the truth, when he knows the truth; and even he who speaks the truth with the *intention to deceive*, *i. e.* to persuade a person that a thing is different from what it really is by telling only a part of the truth, or suppressing some circumstance which would have led the hearer to a different and the true conclusion. All these shall have their portion, their share, what belongs to them, their right, in the lake that burneth with fire and brimstone. This is the second death, from which there is no recovery."

"The liar laugheth in sorrow, he weepeth in joy: he worketh in the darkness as a mole, and fancieth he is safe; but he blundereth into light, and is exposed to full view, with dirt on his head. He lives in perpetual constraint, for his tongue and his heart are at variance, and the business of his life is to deceive." As he has shunned the light, darkness eternal will be his portion.

PSALM

cxxi:
verse 4.

PSALM

xcv:
verse 7.ISAIAH,
Chap. liii:
verse 6.

HEBREWS,

Chap. xiii:
verse 20.

MATTHEW,

Chap. xv:
verse 24.

1 PETER,

Chap. v:
verse 4.

THE HEAVENLY SHEPHERD.

Before I was afflicted I went astray Ps. cxix: 67.—Now returned unto the Shepherd and Bishop of your souls. 1 Pet. II: 25.

WHEN in the wilds the heedless sheep would stray,
And wander careless from the beaten way;
In vain the Shepherd every art would try,
To make them follow him to pastures high.

He takes a lamb and bears it up the hill,
Up the steep path the mother follows still,
Till in the upland pastures, green and fair,
The sheep and lambs are safely folded there.

The care of the good Shepherd extends equally to every member of his flock. He sees danger when it is afar off. The picture illustrates his faithfulness. One of his flock, while wandering in the pasture, came, in the heat of the day, to a cool, shady recess in the adjacent forests, not knowing that wild beasts lurked there for his destruction. His warning voice having failed to stop the wanderer, he has run and seized her lamb, took it to his bosom and moves away in another direction. By the instinctive love of her offspring, the dam turns and follows the shepherd who holds the dar-

ling in his embrace. By this means both are preserved from the destroyer and brought into the fold of safety.

In like manner, the heavenly Shepherd watches over us, the sheep of his pasture. He often corrects us, and in mercy prevents us from pursuing our chosen ways which lead to destruction. When nothing else will stop us on our wayward course, he will seize some darling and beloved object, and thereby turn us to himself. Perhaps God takes an idolized child, the dear object of our affections, to himself. The world has now lost its charms. Where shall we, then, go for comfort but to the

heavenly Shepherd? He carries the lambs in his bosom; he is touched with the feeling of our infirmities; he took our darling to himself, and will he not restore him at the great day if we follow him?

Yes, verily! our Divine Shepherd, if we follow him and keep his commandments, will freely give us all things. "Like as a Father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are but dust." It is true that he may and does afflict us, but we may rest assured it is for our good. Says the royal Psalmist: "Before I was afflicted I went astray, but now have I kept thy word." The Apostle also declares, "Whom the Lord loveth he chasteneth, and scourgeth every one that he receiveth; nevertheless, it yieldeth the peaceable fruits of righteousness."

Instead of mumuring when the heavenly Shepherd takes one of the lambs to himself, to dwell forever in his immediate presence, eternally shut in from all harm or danger, would it not more become us to rejoice, or at least submit to his will? The following Scottish legend is to the point:

"A married couple of the highlanders had thrice lost their only child, each dying at an early age. Upon the death of the last the father became boisterous, and uttered his complaints in the loudest tones.

The death of the child happened late in the spring, when, in the inhabited straths, sheep were abroad; but from the blasts in that high and stormy region, they were still confined in the cot. In a dismal, stormy evening, the man, unable to stifle his anguish, went out, lamenting aloud for a lamb to treat his friends with at the *wake* (or funeral feast). At the door of the sheep-cote he found a stranger standing. He was astonished, in such a night, so far from any frequented place! The

mysterious visitor was plainly attired, but he had a countenance expressive of singular mildness and benevolence; and, addressing the father in a sweet impressive voice, asked what he did there amid the tempest.

He was filled with awe, which he could not account for, and said he came for a lamb.

"What kind of a lamb do you mean to take?" said the stranger.

"The very best that I can find," he replied, "as it is to entertain my friends; and I hope you will share of it."

"Do your sheep make any resistance when you take away the lambs?"

"Never," was the answer.

"How differently am I treated," said the traveler; "when I come to visit my sheep-fold, I take, as I am well entitled to do, the best lamb to myself, and my ears are filled with the clamor of discontent by these ungrateful sheep, whom I have fed, watched, and protected."

He looked up in amazement, but—the vision had fled.

The following descriptive lines are appropriate to our subject. They were addressed to a friend by the late Mrs. Lowell, after the death of a child. They describe the method adopted by the shepherd of the Alps to lead his flock to a new and better pasture:

"They in the valley's sheltering care,
Soon crop the meadows' tender prime,
And when the sod grows brown and bare,
The shepherd tries to make them climb

To airy shelves of pasture green,
That hang along the mountain's side,
Where grass and flowers together lean,
And down through mist the sunbeams glide.

But naught can tempt the timid things
The steep and rugged path to try;
Though sweet the shepherd calls and sings,
And seared below the pastures lie.

Till in his arms his lambs he takes,
Along the dizzy verge to go;
Then heedless of the rifts and breaks,
They follow on o'er rock and snow.

And in those pastures, lifted fair,
More dewy-soft than lowland mead,
The shepherd drops his tender care,
And sheep and lambs together feed."

1 CORINTH'NS,

Chap. ii:
verse 14.

1 CORINTH'NS,

Chap. xv:
verse 46.

EPHESIANS,

Chap. ii:
verse 3.

ROMANS,

Chap. v:
verse 20.

PROVERBS,

Chap. iii:
verse 34.

ROMANS,

Chap. iii:
verse 24.

2 PETER,

Chap. i:
verse 3.

ROMANS,

Chap. vi:
verse 22.

THE THREE LIVES.

*For they that are after the flesh do mind the things of the flesh;
but they that are after the Spirit, the things of the Spirit. Rom. viii:
5.—In the world to come, life everlasting. Luke xviii: 30.*

SEE here the wretch, low groveling in the mire,
Companion of the filthy; no desire
Beyond the present lifts his foul from earth;
He knows no joys save those of meanest birth;
The poison cup he drinks, and deeper roll
The tides of sin and folly o'er his soul;
The *Life of Nature* thus appears to view,
Herding with swine, partakes their groveling too;
But see, redeemed, a wondrous change appears,
His cheeks are wet with penitential tears;
The bow of promise shines before his eyes,

His arms are lifted toward the smiling skies.
The dove of peace, with olive-branch, behold,
And near, the shepherd with his peaceful fold.
Sweet emblems these, in which the soul may trace
New life begun below, the *Life of Grace*.
See! higher still, beside the heavenly gates,
A starry crown the ransomed soul awaits;
And angel legions, in a loving band,
Their ransomed brother greet with open hand;
A *Life of Glory* thus begun on high,
Still leading on through vast eternity.

The engraving represents man in three kinds or modes of life. The lower part shows man in a state of *nature*, generally designated as a state of sin, or *sinful life*. He is seated, apparently at his ease, beside a hog, who is wal-

lowing in filth. He is in close contact with ferocious and unclean animals, and has the cup of intoxication in his grasp. The scene immediately above shows man in a state or life of *grace*. On one hand is a dove, with an olive-branch; on the other, a flock of sheep, emblems of peace, purity, and the flock of Christ. The man's arms are extended, as in prayer, toward the rainbow of promise just before him. In the upper part of the engraving the man appears in a state or life of *glory*. Having obtained the victory he is crowned; he is introduced into the society of angels, and is going still upward into the presence of Deity.

The natural man is he who places his supreme happiness in the things of the world, living to gratify the desires of the flesh, the desire of the eye, or the pride of life. Many have no higher aspirations than mere swine, and brutalize their minds and bodies. Some are like wild beasts, fighting and devouring each other. A blindness comes over their minds, and they feel secure, being insensible to the dangers to which they are exposed. They have no fear of God, because they know him not.

Far above the natural man is the Christian, or he who is existing in a life of *grace*. He looks upward and walks by faith; his affections are set on things above and not on things of the earth. His life of grace commences when he turns from sin unto holiness. "That which is born of the Spirit is spirit." As the effect of his natural birth introduces him into a state of sin, the effect of this new birth is to make him holy. He loves what before he hated, and hates what before he loved. Laying hold of the promises of God, he sees with an eye of faith his eternal inheritance. Having such a view of the future, visible things, by which he is surrounded, appear comparatively of small value, as he sees they are but

temporal, passing away like a shadow, while a life of glory is eternal.

The life of *glory* is entered at death by him who has been prepared for it, by a life of grace in the present world. In fact, it is a blessed consummation of that spiritual or gracious life, which was kindled up in the soul when on the earth. He reviews the crown of life everlasting, and is attended by a convoy of angelic beings, who are sent to minister to the heirs of salvation. The emblem of the Deity, (one in three, and three in one,) with radiations of glory, is seen above, showing that God will forever dwell with his people. Palms of victory are waving to show that they have overcome the world, and are received as conquerors through him that hath loved them and gave himself for them; their robes are washed and made white in the blood of the Lamb.

In this life of glory they are before the throne of God, and serve him day and night in his temple. The Lord Jesus, enthroned in glory, will communicate to his people every thing calculated to secure, continue, and increase their happiness. He will lead them into living fountains of water constantly boiling up and running on.

"By these *perpetual fountains*," says a writer, "we are to understand *endless sources* of comfort and happiness, which Jesus Christ will open out of his own infinite plenitude to all glorified souls. These eternal living fountains will make an infinite variety in the enjoyments of the blessed. There will be no *sameness*, and, consequently, no cloying with the perpetual enjoyments of the same things; every moment will open a new source of pleasure, instruction, and improvement; they shall make an eternal progression into the fullness of God."

"As God is infinite, so his attributes are infinite; and throughout infinity more and more of those attributes will be discovered, and the discovery of

each will be a new foundation, or source of pleasure or enjoyment. These sources must be opening through all eternity; and yet, through all eternity, there will still remain, in the absolute perfections of the Godhead, an infinity of them to be opened!" Hence it is, that the Christian, in the progress of his history, lives *three lives*—first, a life of sense, or nature; then a life of faith; and, lastly and eternally, a life of glory.

Dr. Doddridge, the celebrated author of the commentary on the New Testament, spent many happy hours in religious conversation with Dr. Clarke, an intimate friend. Among other matters, a very favorite topic was the intermediate state of the soul. They were of the opinion that at the instant of dissolution the soul was not immediately introduced into the presence of all the heavenly host, nor into the full glory of the heavenly state. One evening, after a conversation of this nature, Dr. Doddridge retired to rest with his mind full of the subject discussed; and in "the visions of the night," while the eyes of the body were closed in sleep, he, in a certain sense, passed into another life, and by another power, as yet unknown to mortals, he saw, heard, and acted.

In his dream, he was at the house of his friend, where he was suddenly taken ill. By degrees, he seemed to himself to grow worse, and at last to expire. In an instant he was sensible that he had passed into another and higher state of existence. He had exchanged a state of mortality and suffering for one of immortality and happiness. Embodied in an aerial form, he seemed to float in a region of pure light. There was naught below but the melancholy group of his friends weeping around his lifeless remains. Himself thrilled with joy, he was surprised at their tears, and attempted to inform them of his happy change, but by some mysterious power utter-

ance was denied; he rose silently upon the air, and their forms gradually receded from his sight.

While in golden clouds, he found himself swiftly mounting the skies with a venerable figure at his side, guiding his mysterious movements, in whose countenance he remarked the lineaments of youth and old age blended together with an intimate harmony and majestic sweetness. They traveled together through a vast space, until, at length, the towers of a glorious edifice appeared in the distance; and as its form arose brilliant and distinct among the far-off shadows across their path, the guide informed him that the palace he beheld was, for the present, to be his mansion of rest. Shortly they were at the door, where they entered. The guide introduced him into a spacious apartment, at the extremity of which stood a table, covered with a snow-white cloth, a golden cup, and a cluster of grapes; and then said he must now leave him, but that he must remain, for he would receive, in a short time, a visit from the Lord of the mansion, and that during the interval before his arrival the apartment would furnish him with sufficient entertainment and instruction. The guide vanished and he was left alone. He began to examine the decorations of the room, and observed that the walls were adorned with a number of pictures. Upon nearer inspection he found, to his astonishment, that they formed a complete biography of his own life. Here he saw upon the canvas that angels, though unseen, had ever been his familiar attendants, and, sent by God, they had sometimes preserved him from imminent peril. He beheld himself first represented as an infant just expiring, when his life was prolonged by an angel breathing into his nostrils. Most of the occurrences delineated were perfectly familiar to his recollection, and unfolded many things which he

had never before understood, and which had perplexed him with many doubts and much uneasiness.

Among others, he was particularly struck with a picture in which he was represented as falling from his horse, when death would have been inevitable had not an angel received him in his arms, and broken the force of his descent. These merciful interpositions of God filled him with joy and gratitude, and his heart overflowed with love as he surveyed in them all an exhibition of goodness and mercy far beyond all that he had imagined. Suddenly his attention was arrested by a rap at the door—the Lord of the mansion had arrived. The door opened and he entered. So powerful and so overwhelming, and withal, of such singular beauty was his appearance, that he sunk down at his feet completely overcome by his majestic appearance. His Lord gently raised him from the ground, and, taking him by the hand, led him forward to the table.

He pressed with his finger the juice of grapes into the golden cup, and, after having himself drank, presented it to him, saying: "This is the new wine in my Father's kingdom." No sooner had he partaken than all uneasy sensation vanished; perfect love had cast out fear, and he conversed with his Savior as an intimate friend. Like the silver rippling of a summer sea, he heard from his lips the grateful approbation, "Thy labors are over, thy work is approved; rich and glorious is the reward."

Thrilled with an unspeakable bliss that glided over his spirit and slid into the very depths of his soul, he suddenly saw glories upon glories bursting upon his view. The doctor awoke. Tears of rapture from his joyful interview were rolling down his cheeks. Long did the lively impressions of his charming dream remain upon his mind, and never could he speak of it without emotions of joy and tenderness.

JONAH,
Chap. ii:
verse 2.

PSALM
cxxxix:
verse 5.

PSALM
xxviii:
verse 1.



JOB,
Chap. xxxiii:
verse 28.

COLOSSIANS
Chap. i:
verse 13.

PSALM
xxx:
verse 5.

TERROR OF SIN—JOY OF SALVATION.

Let not the water-flood overflow me, . . . let not the pit shut her mouth upon me. . . . And hide not thy face, . . . for I am in trouble: hear me speedily. Ps. LXIX: 15, 17.—To give light to them that sit in darkness, and in the shadow of death. Luke I: 79.

DEEP in the cavern's gloom of rayless night,
No sound of life without, no gleam of light;
The waters gathering round with icy chill,
What terrors now their anxious bosoms fill!
On every hand they looked for aid in vain,
One voice alone their sinking souls sustain;
Darkness around, above, below the wave;

They call on God, for God alone can save.
They call aloud, they strain the listening ear,
At last, far distant, glimmering lights appear;
Deliverance comes, like sunshine through the
gloom,
And leads them safely through their living
tomb.

The celebrated Mammoth Cave, of Kentucky, about ninety miles southwest from Louisville, in that State, has long been an object of curiosity to travelers. It is said to extend thirteen miles into the bowels of the earth. It consists of a kind of labyrinth of passages, magnificent chambers, several rivers or streams, the largest of which is about a quarter of a mile in width, and deep enough to float a large steamboat. This stream is about five miles from the entrance of the cave, and pursues its dark

and solitary course, which the adventurous visitor is compelled to navigate in a boat.

"On one occasion," says a recent writer, "a party of young men, under the conduct of a guide, and suitably provided with torches, spent some hours in exploring this cavern, and while moving over this subterraneous stream in their frail boat, gave a loose rein to their exuberant spirits, and laughed and sung until they made the overhanging arches echo with their merriment. In thought-

lessness they rocked the boat from side to side, when in a moment it was capsized, and they were thrown into the dark waters. The boat floated from them, their torches were extinguished, they were in impenetrable darkness, and far from human aid. Although regaining their feet, they were submerged nearly to their necks, and, alarmed and chilled, they felt that their exertions could avail nothing for their rescue.

The guide, with ready presence of mind, swam round them, encouraged them to retain their self-possession, and warned them of the certain peril of moving a single step. They were told that their only hope was in remaining still until the other guide, after a lapse of hours, might become alarmed at their long absence and come to their rescue. Can imagination picture a more frightful scene than was here presented? Midnight darkness enveloped them, the cold waters chilled their blood, no cries for aid could be heard by those without, they might have to wait many hours before the alarmed fears of their friends would stimulate them to send help; their strength in the mean time might fail, and they be floated away on the dark river of death without leaving a vestige to tell their fate! What could they do? Lately gay and joyous, how sad and terrible their situation now! What! could they not make one effort for their safety? Not one. They could only pray, and pray they did, with deep earnestness, as men doomed to death, from which an Almighty power alone could deliver them. They were heard and sustained.

At length, after a weary waiting, they descried a glimmering light, and then they hear the faint strokes of distant oars. They almost fear to trust their senses; they doubt, they fear, but they are not deceived; their deliverer

appears; they are received into his boat, exhausted with terror and fatigue, and soon they are conveyed to a place of safety. The sudden revulsion of feeling overpowers them; they alternately weep, and are transported with joy; they are saved.

Have we no companion for this picture? Yes, it is but a resemblance of another still more thrilling. The sinner, in his gayety and thoughtlessness, dreams not of danger: he laughs with the merry; he is enchanted with the scenes around him. Suddenly he finds himself in deep waters and surrounded by thick darkness. His struggles to extricate himself only involve him in greater danger. Horror overspreads his mind. Each moment threatens to plunge him into ruin. He cries aloud, but hears only the frightful echo of his own despairing shout. He feels his utter helplessness, and, in his extremity, pours out his tears and prayers.

How horrible thus to perish! But no; a small voice whispers in his ear, There is yet hope! He waits, but how tedious are the passing hours! Each moment seems an age. He is ready to abandon hope when a cheering light strikes upon his eye, and the voice of encouragement is heard; his heart is reassured. One mighty to save appears, and soon he is rescued from the deep waters. The light of a glorious day shines upon his soul; he feels, and is transported at the feeling, that he is saved. Sinner, have you felt no such terrors? You have cause to feel them. The danger is just as imminent whether you are sensible of it or not; and if you are not driven to this extremity here, you may expect to feel it in that world where there is no Savior, and where all will be irretrievably lost. "We, then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

ZECHARIAH,

Chap. i:
verse 5.

PSALM

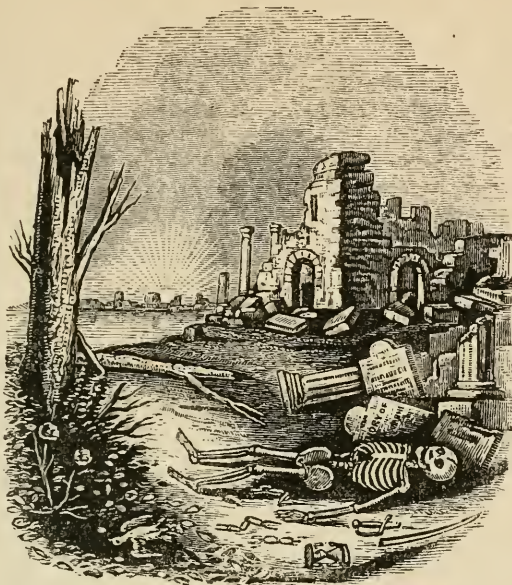
xxix:
verse 5.

PSALM

xc:
verses 5, 6.

HEBREWS,

Chap. ii:
verse 6.



PSALM

xc:
verse 10.

ACTS,

Chap. xii:
verses 22, 23.

ECCLESIAST'S,

Chap. i:
verse 14.

HEBREWS,

Chap. i:
verses 10-12.

END OF HUMAN GREATNESS.

Man dieth and wasteth away. Job xiv: 10.—The glory of man is as the flower of the grass. 1 Pct. i: 24.—The grass withereth, the flower fadeth. Isa. xl: 8.—Vanity of vanities, all is vanity. Eccl. i 2.

BEHOLD the end of human greatness now:
Low to the dust is laid the lofty brow!
Of princely pride a skeleton remains;
'Tis common dust. The broken sword and chains
That once enslaved mankind have lost their
power:
Broken the glass that told his triumph hour;

The crumbling monuments bespeak decay,
The ruined towers, the sun's declining ray;
Shattered the oak that once the storm defied,
Scattered the rose-leaves in their beautiful
pride.

Ah! such is human life! its end is death,
Its glories scattered by a passing breath.

The engraving annexed is emblematic of the frailty and end of human greatness, and the vanity of sublunary things. In the foreground is the skeleton, perhaps of some mighty warrior who has been the terror of mankind, and has received the homage of nations. He lies prostrate, and it would be difficult

to distinguish his remains from those of a common beggar. His sword, and the chains by which he enslaved mankind, are broken; the hour-glass is also broken, showing that time with him is no longer. The very monuments which have been raised to perpetuate the remembrance of the mighty dead are crumbling.

Other objects are seen in the background; the splendid palace and strong towers are fast becoming a heap of rubbish, the sturdy oak is shattered, the beautiful rose, with its bright leaves, are scattered on the ground, the setting sun behind the desolate city, are all emblematic of the vanity and end of human greatness.

"Time," says Dr. Watts, "like a long-flowing stream, makes haste into eternity, and is forever lost and swallowed up there; and while it is hastening to its period, it sweeps away all things which are not immortal. There is a limit appointed by Providence to the duration of all the works of men, with all the glories and excellencies of animal nature, and all that is made of flesh and blood. Let us not dote upon any thing here below, for heaven has inscribed vanity upon it. The moment is hastening when the decree of heaven shall be uttered, and Providence shall pronounce upon every glory of the earth, Its time shall be no longer.

"What is that stately building, that princely palace, which now entertains and amuses our sight with ranks of marble columns and wide-spreading arches, that gay edifice which enriches our admiration with a thousand royal ornaments, and a profusion of costly and glittering furniture? Time, and all its circling hours, with a swift wing, are brushing it away; decay steals upon it insensibly, and a few years hence it shall lie in moldering ruin and desolation. Unhappy possessor, if he has no better inheritance!

"What have we mortals to be proud of in our present state, when every human glory is so fugitive and fading? Let the brightest and best of us say to ourselves that *we are but dust and vanity*. Is my body formed upon a graceful model? Are my limbs and my complexion better colored than my neighbors? Beauty, even in perfection, is of the shortest date; a few years will in-

form me that its bloom vanishes, its flower withers, its luster grows dim, its duration shall be no longer; and if life be prolonged, yet the pride and glory of it is forever lost in age and wrinkles; or, perhaps, our vanity meets a speedier fate. Death and the grave, with a sovereign and irresistible command, summon the brightest as well as the coarsest pieces of human nature to lie down early in their cold embraces, and mix together in corruption.

"Even those more ennobling powers of human life, which seem to have something angelical in them—I mean the powers of mind, imagination, etc.—these are subject to the same laws of decay and death. What though they can raise and animate beautiful scenes in a moment, and, in imitation of creating power, can spread bright appearances and new worlds before the senses and souls of their friends; what though they can entertain the better part of mankind, the refined and polite world, with high delight and rapture, these scenes of rapturous delight grow flat and old by frequent review, and the very powers that raised them to grow feeble and apace. What though they can give immortal applause and fame to their possessors, it is but the immortality of an empty name, a mere succession of the breath of men; and it is a short sort of immortality, too, which must die and perish when this world perishes. A poor shadow of duration, indeed, while the real period of these powers is hastening every day; they languish and die as fast as animal nature, which has a large share in them, makes haste to its decay, and the time of their exercise shall shortly be no more."

"In vain the aged poet or the painter would call up the muse and genius of their youth, and summon all the arts of their imagination to spread and dress out some imaginary scene; in vain the elegant orator would recall the bold and masterly figures, and all those flowery

images which give ardor, grace, and dignity to his younger composers, and charmed every ear; they are gone, they are fled beyond the reach of their owner's call; their time is past; they are vanished, and lost beyond all hope of recovery."

"Death," says Saurin, "puts an end to the most specious titles, to the most dazzling grandeur, and to the most delicious life. The thought of this period of human glory reminds me of the memorable action of a prince, who, although he was a heathen, he was wiser than many Christians; I mean the great *Saladin*. After he had subdued Egypt, passed the Euphrates, and conquered cities without number; after he had retaken Jerusalem, and performed exploits almost more than human in those wars which superstition had stirred up for the recovery of the Holy Land, he finished his life in the performance of an action that ought to be transmitted to the most distant posterity.

"A moment before he uttered his last sigh, he called the herald who had carried his banner before him in all his battles; he commanded him to fasten to the top of the lance the *shroud* in which the dying prince was soon to be buried. 'Go,' said he, 'carry the lance, unfurl the banner; and while you lift up this standard, proclaim, *This is all that remains to Saladin the Great, of all his glory.*' Christians," continues Saurin, "I perform to-day the office of this herald; I fasten to the staff of a spear sensual and intellectual pleasures, worldly riches and human honors. All these I reduce to the piece of crape in which you will soon be buried. This standard of earth I lift up in your sight, and cry, This, this is all that will remain to you of the possessions for which you exchanged your souls!"

Philip, King of Macedon, as he was wrestling at the Olympic games, fell down in the sand; and, when he rose again, seeing the print of his body in the sand, cried out, "O, how little a parcel of earth will hold *us* when we are dead, who are ambitiously seeing after the world while we are living!"

"Where are the mighty thunderbolts of war,
The Roman Cæsars and the Grecian chiefs,
The boast of story? Where the hot-brained
youth

Who the tiara, at his pleasure, tore
From kings of all the then discovered globe;
And cried forsooth because his arm was
hampered,

And had not room enough to do his work?
Alas! how slim, dishonorably slim,
And crammed into a space we blush to name."

Where now is Babylon with its hundred gates of solid brass, its hanging gardens, its walls three hundred feet high? Where are Tyre, the queen city of the ocean, and Carthage, with its dominion over three hundred cities? Where are the other cities of antiquity once so famous upon earth? What, indeed, are these visible heavens, these lower skies, and this globe of earth? They are, indeed, the glorious workmanship of the Almighty, but they are waxing old and waiting their period, too, when the angel shall pronounce upon them that Time shall be no more! The heavens shall be folded up as a vesture, the elements of the lower world shall melt with fervent heat, and all the works thereof shall be burnt up with fire.

"The cloud-capped towers, the gorgeous
palaces,
The solemn temples, the great globe itself!
Yea, all which it inhabit shall dissolve,
And, like the baseless fabric of a vision,
Leaves not a wreck behind!"

REVELATION,

Chap. xx:
verses 12, 13.

PSALM

cxlv:
verse 20.

PSALM

ix:
verse 17.

ACTS,

Chap. xxiv:
verse 15.



MATTHEW,

Chap. xxv:
verses 31, 32.

2 THESS.

Chap. i:
verses 7-9.

2 PETER,

Chap. ii:
verse 9.

ISAIAH,

Chap. iii:
verse 11.

THE FUTURE OF THE WICKED.

And many of them that sleep in the dust of the earth shall awake, some to shame and everlasting contempt. Dan. XII: 2.—And these shall go away into everlasting punishment. Matt. xxv: 46.

SEE from their graves the guilty sinners start,
Wakened to hear their awful doom—"Depart!"
Depart from heaven and all the joys above,
Ye who despise the calls of heavenly love.
Behold the Father, now a Judge become,
Before whose wrath the guilty soul is dumb;
The blessed Savior with averted face,

Offers no more his mercy and his grace;
Back to their graves the wicked fain would **Ar**,
Nor dare to meet the Judge's angry eye.
Lost! lost forever! all the joys of heaven
Reserved for those whose sins are forgiven;
Down to the land of black despair they go,
To dwell with spirits lost in realms of woe.

The final Judge of all, sitting on the throne of judgment, will gather before him both the righteous and the wicked, the small and the great of all nations, to receive according to the works done in this life. At the voice of the last

trumpet, it is declared by Him who can not lie, the dead shall be raised: "They that have done good unto the resurrection of life, they that have done evil unto the resurrection of damnation."

The wicked rise from their graves. Terror-struck at the sight of their Judge, whose face is against them, they call on rocks and mountains to hide them from his presence. Instead of seeing the bow of promise in the clouds, they see one of condemnation; instead of being light and brilliant, it is one of darkness, on which the doom of the wicked is set forth by the declaration, "The wicked shall be turned into hell, and all the nations that forget God." Instead of ministering angels as a convoy to heaven above, one appears with a flaming sword, driving them to the dark regions below.

That there is a place of punishment for the wicked after death, has been acknowledged in all ages, among all countries and nations. Heathens, and even savages, have, in their religious creed, a place of torment for the wicked. This important truth seems to be positively set forth in many places on the pages of Divine Revelation. In the account given us of Dives and Lazarus, it is stated that the rich man *died* and was buried, and in *hell* he lifted up his eyes, being in torment. In whatever light this account is taken, the great truth of future punishment *after* death can not be successfully controverted. Even if viewed in the light of a parable, as some few contend, it conveys the same truth as if it was a real history. Either a man *may live*, as is here related, and go to perdition when he dies; or some have lived in this way, and have suffered in the manner here described.

"The general consideration of a future state of punishment," says Bishop Butler, in his *Analogy of Religion*, most evidently belongs to the subject of natural religion. . . . The reader is desired to observe that Gentile writers, both moralists and poets, speak of the future punishment of the wicked, both as to the duration and degree of it, in a like manner of expression as the Scriptures

do; so that all which can positively be asserted to be a matter of mere revelation, with regard to this doctrine, seems to be that the great distinction between the righteous shall be made at the end of this world; that each shall *THEN* receive according to his deserts. . . . Revelation teaches us that the next state of things after the present is appointed for the execution of this justice, that it shall be no longer delayed; but the mystery of God, the great mystery of his suffering, vice and confusion to prevail, shall then be finished; and he will take to him his great power, and will reign by rendering to every one according to his works."

It is stated that in the future punishment of the wicked, "their worm dieth not and the fire is not quenched." "The first thing intended by the expression worm that never dieth," says an able writer, "seems to be a guilty conscience, including self-condemnation, sorrow, shame, and remorse. May we not have some conception of this by what is sometimes felt, even in this present world? Is it not this, chiefly, of which Solomon speaks, when he says, 'The spirit of a man may bear his infirmities, but a wounded spirit who can bear?' Who can bear the anguish of an awakened conscience penetrated with the sense of guilt, and the arrows of the Almighty sticking in the soul and drinking up the spirit? How many of the stout-hearted have sunk under it, and chosen strangling rather than life!"

On the dread subject of the state of the wicked after death, much has been said and written which is unauthorized by Scripture. The precise meaning of the terms used in regard to the duration of the punishment of the wicked has not yet been finally settled among thinking minds. It, however, appears to be clearly revealed that at the Day of Judgment there is

to be a separation made between the righteous and the wicked. Between these classes there can be no real affinity. The one loved God in sincerity, labored after a conformity to him, and endeavored to keep his commandments; the other preferred a life of sin to that of holiness. As they were at their death, so will they continue to be, as is declared in Rev. xxii: 11: "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

Much of Bible instruction is conveyed in parables and in figurative language. When these are used in describing the state of the wicked after death, they denote a fearful punishment. What is its precise nature or amount we can not tell, but it is sufficient for us to know that we are constantly warned and entreated to flee from the doom which awaits the ungodly. We may, perhaps, think that God is such a merciful being that he will not punish the wicked in the future state; but we must remember that justice, as well as mercy, is one of the divine attributes. We believe that God is a being of infinite goodness, mercy, and love. The existence of sin in our world is a mystery to us, but we see it with its attendant miseries in various forms around us. If such things can exist in consistency with his goodness and mercy now, why not hereafter?

The moment the soul leaves the body it passes into another state of existence, either of happiness or of misery. The dying thief, when about expiring on the cross, prayed our Lord to remember him when he came into his kingdom. In answer to his request, he received the blessed assurance that he would that *very day* be with him in paradise.

On the other hand, those who die in impenitence and unbelief can not come where Christ is. It is true we can not describe the mode of the existence of the soul separated from the body, but that we can so exist we have demonstration in the fact that when we are asleep we see, hear, and act without the aid of our eyes, ears, and limbs.

According to the testimony of the Scriptures, it appears that the wicked are reserved in chains unto the judgment of the *great day*, the time of the final judgment, when angels and men shall receive their eternal doom. There will, at the last day, be a resurrection of the bodies *both of the just and unjust*; the Judge will say to the wicked, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The devil and his angels sinned before the creation of the world; and as the wicked are *partakers* with the devil and his angels in their rebellion against God, so it is right that they should be *sharers* with them in their *punishment*.

ISAIAH,
Chap. iii:
verse 10.

MATTHEW,
Chap. xxv:
verse 46.

ROMANS,
Chap. ii:
verse 7.

REVELATION,
Chap. xxi:
verse 4.



REVELATION,
Chap. vii:
verses 16, 17.

MATTHEW,
Chap. xxv:
verse 34.

JOHN,
Chap. xvii:
verse 24.

PSALM
xvi:
verse 11.

THE FUTURE OF THE RIGHTEOUS.

All that are in their graves shall hear his voice; they that have done good unto the resurrection of life. John v: 29.—And so shall we ever be with the Lord. 1 Thess. iv: 17.

BRIGHT Future! opening to the good man's eyes,
The bow of promise spans the glorious skies,
In snowy robes arrayed, the shining throngs
Of earth's redeemed, fill heaven with joyful songs.

While from the skies the angel floating down,
Displays before his eyes the starry crown,
And glittering legions from heaven's high dome,
Swell forth the joyful summons, welcome home!

The final Judge of all men is represented in the Scriptures as coming in the clouds of heaven, attended by angelic hosts. When seated on the throne of his glory, all nations shall be gathered before him. The bow seen in the cloud shows that the Almighty is a covenant-keeping God, and will surely fulfill all

his promises. The righteous dead, bursting their tombs, will arise with joy at the summons of the last trumpet. Clad in celestial robes, they ascend on high; the ministering angel displays the crown of immortality, the sure inheritance of every believer.

The existence of the righteous and the

wicked, in a future state, has been, by Divine Revelation, placed beyond all doubt. God hath promised eternal life to the righteous. Heaven is to be considered as a place as well as state, in accordance to what is stated in John xiv: 2: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." The existence of the body of Christ, and those of Enoch and Elijah, is a further proof of it. For if it be not a place, where can these bodies be? and where will the bodies of the saints exist after the resurrection? Some suppose that this earth, after it is refined and purified, will be the dwelling-place of the righteous. "The new heavens and the new earth, wherein dwelleth righteousness," is thought will correspond with the Garden of Eden, as it first came from the hands of the Creator.

Heaven, wherever located, will be a place of inexpressible felicity. It is called "a paradise," a "building and mansion of God," "a city, a better country," "an inheritance, a kingdom, a crown." It is described as a place, or state of rest, peace, "joy in the Lord, glory," etc. The felicity of heaven will consist in freedom from all evil, both of soul and body, in the enjoyment of God as the chief good, in company of angels and saints, and in perfect holiness. In this prospect, the Christian exclaims,

"O glorious hour! O blest abode!
I shall be near and like my God!
And flesh and sin no more control
The sacred pleasures of the soul."

A question is sometimes proposed, "Will the righteous know each other in heaven?" The arguments generally brought forward to sustain the fact that it will be so, are taken from the instances recorded in Scripture, in which persons who have never seen one another before, have immediately known each other in this world by a divine revelation. We read that at the transfigura-

tion of our Lord, Peter, James, and John knew Moses and Elias, as appears from Peter's making a particular mention of them—"Let us make three tabernacles; one for thee, one for Moses, and one for Elias!"—though he had never seen them before.

Our Savior, in the parable, represents the rich man as seeing Abraham afar off, and Lazarus in his bosom, and speaks of him as addressing his discourse to him. Paul says, "What is our hope or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy."

The change to be made in the bodies of the righteous will consist chiefly in three things:

I. The body shall be raised *immortal and incorruptible*.

II. It will be raised in *glory*.

III. It will be raised in *power*.

1. When this corruptible shall put on incorruption, we shall not be subject to sickness or pain; "the redemption of our bodies," signifies that we shall be perfectly free from all bodily evils which sin has brought into the world.

2. Our bodies shall be raised in glory, for it is said, "Then shall the righteous shine as the sun in the kingdom of their Father." A resemblance of this we have in the luster of Moses' face, when he had conversed with God on the mount. When the martyr Stephen was before the council at Jerusalem, they "saw his face as it had been the face of an angel." When Peter and his companions saw our Lord's face on the Mount of Transfiguration, it shone like the sun, and his raiment became white as snow. Peter was transported with joy and admiration. The unspeakable joy that we shall then feel will shine forth in our countenances.

3. The bodies of the righteous "shall be raised in power." This expresses the sprightliness of our heavenly bodies, the nimbleness of their motion, by which they shall be obedient and able instruments of the soul. This earthly body is slow and heavy in all its motions, listless, and soon tired with action. But our heavenly bodies will be as active and nimble as our thoughts are. Our bodies being spiritual will serve our spirits, and minister to them; whereas now our spirits are forced to serve our bodies, and attend to their leisure, and do greatly depend upon them for our actions. When the righteous enter the glorious future, their bodies will be purified and refined from earthly grossness, and every power find sweet employ, while ceaseless ages roll!

THE HERMIT;

OR

THE WAYS OF PROVIDENCE JUSTIFIED.

[Somewhat varied from "The Hermit," by Parnell.]



"FAR in a wild, unknown to public view,
From youth to age a reverend hermit grew;
The moss his bed, the cave his humble cell,

His food the fruits, his drink the crystal well.
Remote from man, with God he passed his days,
Prayer all his business, all his pleasure praise."

In a far distant country, and at a remote period of time, there retired from the busy scenes of the world a young man, who spent the remainder of his days as a hermit. Having, in the morning of life, met with severe affliction from the hands of his fellow-men, he resolved to have no more fellowship with them, but to seek his happiness in the performance of religious duties. For this purpose he retired to a kind of cave in a mountainous part of the country, which, with a little labor, he converted into a comfortable habitation. A sparkling rill fell near the door of his cot from the rocky heights above, and gave him an ample supply of pure

and cold water. A small but beautiful plat of ground lay directly in front, which, by cultivation, afforded him abundance of food; a small flock, of which he was a kind shepherd, supplied him with clothing.

A life thus spent gave a calm, serene, and heavenly repose, which would, probably, have continued, but for the accidental visit of a traveler, who gave him an account of the state of the world, and, in particular, how wickedness prevailed, how vile men apparently prospered, and, also, how the cause of righteousness was trampled down in the earth, and how often good men suffered from the violence and persecu-

tion of the wicked. The hermit was astonished, and hardly knew what to think. Doubts sprung up in his mind whether a Divine Providence did really govern the world or not. He was disturbed; the even tenor of his soul was lost, and he felt unhappy.

"So when a smooth expanse receives impressed
Calm nature's image on its watery breast,
Down bend the banks, the trees impending
grow,
And skies beneath with answering colors glow.
But if a stone the gentle sea divide,
Swift ruffling circles curl on every side;
And glimmering fragments of a broken sun;
Banks, trees, and skies in thick disorder run."

To clear his doubts on this perplexing subject, the hermit resolved to travel and see for himself if the world was so badly governed as had been represented. He, accordingly, commenced his journey with the rising sun, and passed through long and lonesome wilds before he approached the habitations of men. As the sun approached midway of the heavens,

"A youth came posting o'er a crossing way,
His raiment decent, his complexion fair,
And soft, in gracefu' ringlets, fell his hair;
Then, near approaching, Father, hail he
cried;
And hail, my son! the reverend sire replied;
Words followed words, from question answer
flowed,
And talk of various kinds deceived the road;
Till each with other pleased, and loath to part,
While in their age they differ, joined in heart:
Thus stands an aged elm in ivy bound,
Thus youthful ivy clasps an elm around."

The two travelers were so much pleased with each other that they determined to continue their journey together. The youth appeared to possess knowledge far beyond his years. The hermit, being very desirous to know the reason or cause of every thing he saw about him, continually kept asking questions. His companion finally told

him, if he would keep silent on this particular subject, he would explain all things to his satisfaction when they arrived at the end of their journey.

The hermit and his companion passed pleasantly along till the closing hour of day, and when the busy world was sinking into repose they drew near a stately palace. By the light of the moon they traversed the pathway adorned with shrubbery and flowers; tall and graceful trees stood in ranks around. The master of the mansion made his house the wandering stranger's home; yet his kindness arose, in some degree at least, from a thirst of human applause. When the pair arrived at the gate they found attentive servants, with their lord in attendance, waiting to receive them. They were conducted to a table loaded with rich and costly food, and pressed to partake of the various delicacies. When the hour of rest arrived, they were conducted to the elegant eastern chambers of the mansion, where they sunk to repose on beds of down, beneath a silken canopy.

In the morning, before their departure, a rich banquet was provided for them; and, among other things, the master of the house brought rich, luscious wine in a golden goblet, of which he pressed his guests to partake. When they left the hospitable mansion, the younger guest secretly took the golden cup and hid it in the folds of his vesture. After they had proceeded some distance on their journey, the youth drew from the place of its concealment the golden goblet which had been so conspicuously displayed at the hospitable mansion-house. The hermit was confounded at the conduct of his companion.

The travelers passed on till near the close of day, when the sun became shrouded with black clouds, and the deep thunder rolled in the distance. It came nearer; the wind roared, the rain descended, the forked lightning

flashed around, and the thunder became loud and terrible. A turreted, castle-like building was seen on rising

ground, to which they fled for shelter. The building was large and strong, and the extensive grounds about it were



[“ As one who spies a serpent in his way,
Glistening and basking in the summer ray,
Disordered, stops, to shun the danger near,
Then walks with faintness on, and looks
with fear; [heart:
So seemed the sire, he walked with trembling

And much he wished, but durst not ask to
part;
Murmuring, he lifts his eyes, and thinks it
hard,
That generous actions meet a base re-
ward.”]

unimproved. The owners of this habitation were, in temper, timorous and severe. They were considered unkind and griping, and every thing about their premises appeared desert-like and forbidding. Driven by the wind, and drenched by the rain, they arrived at the miser's door and knocked for admittance. For a long time it was in vain.

At length some pity seemed to move the miser's breast. It was the first time that his house had ever received a guest. Slowly he turned the creaking door with jealous care, and he half-welcomes the suffering pair. With a few fagot sticks he lights the naked walls by which the travelers are able only to partially dry their clothing. A small quantity of the coarsest bread, and wine of the poorest quality, was

set before them; each, hardly granted, served them both for a meal. As soon as the tempest had ceased, and sufficient light had appeared, so that they could discern their pathway, they received an intimation to depart in peace.

As they parted from their miserly host, the youth drew from his vest and presented him with the golden cup he had taken from the generous landlord who had entertained them in so princely a manner. The miser received the glittering gift with startled eyes, and was so overwhelmed at the princely reward for his stinted kindness, that he sunk to the earth in surprise, and before he could sufficiently recover himself to thank his generous guests, they had traveled out of his sight and hearing.

The dark clouds were soon scattered,

the blue sky appeared, and the sun shone forth in splendor and beauty. The fragrant leaves displayed a fresher green, and all nature rejoiced in the light of the sun. The travelers continued their journey. The hermit's mind labored with uncertain thought. No cause appeared for his companion's acts. To steal a cup from a generous man and give it to a miserly creature who would scarcely admit them within his gate. One act seemed a vice, the other appeared like madness. While he detested the one he pitied the other. In the contemplation of both, his mind became lost, confused, and confounded.

Night again overtook the travelers, and again they sought a shelter. They soon found a mansion, neat and comfortable in appearance, "neither poorly low nor idly great." The soil was well improved around it, and every thing seemed to show the turn of its master's mind, of contentment, industry, and virtue. The weary travelers arriving at the mansion, greeted its master, and modestly asked for food and shelter. He received them courteously, and, without vanity, ostentation or grudging, he welcomed them to his house, piously remarking that as all he possessed was given him by God, he was



"His youthful face grew more serenely sweet;
His robe turned white and flowed about his feet;

And wings whose colors glittered like the day
Wide at his back the dazzling plumes display.
The form ethereal bursts upon his sight,

And moves in all the majesty of light;
Surprise in chains the Pilgrim's words suspends,

And in a calm his settling temper ends;
But silence here the beauteous angel broke;
The voice of music ravished as he spoke."

under obligation, and felt willing to bestow a portion in acts of hospitality, charity, and mercy. A table of substantial and nutritious food was set before them, and they were bid welcome to whatever the house afforded. The evening was spent in religious and profitable conversation, and, be-

fore retiring to rest, the whole household called together, and the day and evening closed by prayer and praise.

Refreshed by calm repose, the two travelers arose, invigorated, to pursue their journey. But before they left the hospitable mansion of the good man, the youth, the younger guest, in a

stealthy manner crept up to the cradle, where the darling and only son lay sleeping. Grasping the neck of the landlord's little pride it was strangled; it grew black in the face, gasped and died. Struck dumb with horror at the deed, the hermit at once attempted to fly from the presence of one whose actions appeared to be those of an infernal demon. The hermit fled, trembling, but could make but little speed, being overwhelmed at the scene he had witnessed.

The youth pursued his steps; the road through the country which they had to pass being difficult to find, the good man at whose house they had last lodged, sent his servant for a guide. A river crossed the path; large trees had been felled across it, which served for a bridge. The youth, who followed the guide close behind, seemingly intent on mischief, watching his opportunity, thrust him off the perilous bridge into the stream below, where he perished amid the deep waters. When the hermit saw this last act of his companion, he could hold his peace no longer. Swelling with rage, he cried out, "*Detested wretch!*" He had scarcely pronounced these words when his strange partner seemed no longer man.

"Know," said the angel to the hermit, "I was sent to enlighten thy mind. Thy prayers and praise, and thy virtuous life, have arisen as a sweet memorial before the throne of the Eternal. I am but thy fellow-servant, commissioned to remove doubts which arise in thy mind when contemplating the goodness or equity of the Divine Government. The Maker of all things justly claims the world that he has made. He has the right to govern it according to his own will. He uses second means to accomplish his purposes, and sometimes appoints wicked and abandoned wretches to be his instru-

ments of justice upon others, though unperceived by mortal eyes. While men are accomplishing their own devices, God is overruling all things to bring about his sovereign purposes.

"True," said the angel still addressing himself to the hermit, "thou hast seen many strange things since we have been together;

Yet, taught by these, confess the Almighty
just,
And where thou can't unriddle, learn to
trust.

The rich man in the palace where we staid the first night, who made his guests drink large draughts of wine in his golden cup, has, by having it stolen, given up that bad custom. I gave the cup to the miser, to teach him that heaven can reward a generous action. The pious man, whose child I strangled, had long trod in virtue's path, but now the child began to wean his heart from God. To save the father the son was taken. To all but us the child seemed to die in fits, but I was sent to take its life. The guide whom I drowned, had he returned to the pious man, his master, would have that very night robbed and murdered him, and then how many poor and distressed persons would have suffered for the want of his charitable donations.

Thus heaven instructs thy mind; this trial
o'er,
Depart in peace, resign and sin no more."

On sounding pinions here the youth withdrew;
The sage stood wondering as the seraph flew.
Thus looked Elisha when to mount on high,
His master took the chariot of the sky;
The fiery pomp ascending left the view,
The prophet gazed and wished to follow too.
The bending hermit here a prayer begun,
"Lord! as in heaven, on earth thy will be done;"
Then, gladly turning, sought his ancient place,
And passed a life of piety and peace.

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